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Pointed Paragraphs

IS IT TOO LATE?

SPEAKING AT a meeting of the Hi-12 Club in the Jayhawk Hotel, in Topeka, Kansas, recently, Dean Rogers, former Shawnee County (Kansas) sheriff and now a county probation officer, said that in his opinion present-day beer taverns are "a hundred times worse than the saloons of other days."

Citing cases, the probation officer said instances have occurred where children of soldiers now overseas have been abandoned by wives who have run off with other men.

"When this war is over and those boys come home, they'll have blood in their eyes and there'll be a crime wave that will astound the world," Rogers said; adding, "In a measure every civilian will be to blame."

Those who look at the facts as they are have to admit that what Dean Rogers says is stating the case mildly.

Has the situation with respect to these matters gotten out of control? Are we as a people on the toboggan on a down hill shoot to a complete smash?

There are still people who believe there is yet time to put on the brakes and avoid such a catastrophe, but there must be no delay in applying them.

The sad thing about it all is that the conditions described by Mr. Rogers in Kansas prevail pretty generally all over the nation.

—Selected

"God's clock keeps good time."—J. Hudson Taylor.

A PRAYER FOR PEACE

Lord, make me an instrument of your peace!
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O Divine Master, grant that I may not so much seek
To be consoled, as to console;
To be understood, as to understand;
To be loved, as to love.
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.

St. Francis of Assisi.

True repentance is the remorse you feel even when you are sure nobody knows you did it.—Harrisburg Evening News.

MISSIONARIES HAD BEEN THERE

"Hymns replace Guns" was the interesting headline on the front page of the *Chcago Daily News* not long ago. The story that followed, sent by radio from the southwest Pacific by Hal O'Flaherty, was one of the most unusual written by a war correspondent during the present conflict.

If ever the value of missionary activity was emphasized, it was in this factually-told story. "On the tiny island of Boker, south of Roi, the natives last night held choir practice," the story read. "All the islanders of the Kwajalein group are Methodists, deeply and sincerely religious and have maintained their faith through the years of Japanese occupation."

O'Flaherty tells the story as he saw it: "At first I thought it was a native song, but after the first few notes the realization dawned on me that it was 'Rock of Ages' sung in their native tongue with the cadence and harmony that these devout people have retained through their years of subjection to heathen rule. As the women's voices rose sweetly over the deep harmony of the baritones and basses, I could see before them the misty forms of missionaries.

"There was Miss Jessie Hoppin of Ashland, Wis., who labored with this fold from 1914 until 1933, preaching the gospel and teaching them to live clean lives, work hard and sing their praises. Beside her I felt that I also saw the Rev. George C. Lockwood, the kindly well-remembered mission leader. For these two people had left their mark on Marshallese character.

"Those sitting in the moonlight had been taught from childhood to join in the hymns, each learning to sing a particular part in perfect harmony."

In letters and news stories like the one quoted from the *Chicago Daily News*, many Americans are learning for the first time the value of the work that has been done by foreign missionaries.—*Selected.*

He who sets out to change individual lives may be an optimist; but he who sets out to change society without first changing the individual is a lunatic.—Lord Eustace Percy.

WATCH YOURSELF GO BY

Just stand and watch yourself go by;
Think of yourself as "he" and not as "I."
Note closely as in other men you note
The bad-kneed trousers and the seedy coat.
Pick flaws; find fault; forget the m
is you.
And try to make your estimate ri
true.
Confront yourself and look you in t
eye—
Just stand aside and watch yourself
by!

—*Strickland Gillilan.*

The sensitive people are alwa great sufferers for the simple reas that they never allow themselves forget their wounds. If they could absorbed in a great task, lose the selves in a great cause, or be engulf by a great love, they would soon cover themselves and forget the wounds.—Dr. Roy L. Smith.

MUDDY SPEECHES

Some waters—and speeches—see deep when they are really only mudd All of us have heard sermons whi the preachers thought were abstru when they actually were merely a surd. Profound orations are usual clear. The Scotch woman, who com plained that her pastor was "invisib all the week and incomprehensible Sunday," touched upon two of t gravest ministerial failures. Beech said that when hearers slept in chur it was time to wake up the preache

—*Wm. T. Ellis.*

The Lutheran Outlo

Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

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Secretary: Rev. Lawrence M. Stavig, D. Sioux Falls, S.D.

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LUTHERAN OUTLOOK

UME X JULY, 1945 NUMBER 7

EDITORIAL

ONFRONTED BY THE APPALLING NEED of , the Lutheran Churches in the war-stricken lands of Europe, as presented by the Lutheran leaders recently investigated conditions in those countries, esentatives of the eight general bodies constituting the National Lutheran Council met in Chicago in June and decided that it is imperative to place challenge squarely before the Church. Not less than million dollars, it was agreed, is needed during the s of 1946 and 1947, and this was the tentative goal h was set for the Lutheran World Action appeal for e two years. Meanwhile, all Lutheran groups were d to double their efforts this year, in order that the imum objective of $2,500,000 may be realized in the appeal.

n Millions Asked World Action

mediate support for the two-year objective of ten ion dollars came from the Augustana Synod when P. O. Bersell, president of that body, announced that ad been authorized by his group, in convention as- bled the previous week, to pledge its adherence to Lutheran World Action program which might call a larger measure of sacrifice. Before the week was another group, the Suomi Synod, voted unanimously s annual convention to endorse the two-year plan.

was announced that the other six general bodies in National Lutheran Council will probably act through r executives during the summer. If this plan is real- , the new goal will be officially announced in Octo- and preliminary plans will be made for organizing presenting the cause throughout the Church.

xplaining the action at Chicago, Dr. Paul E. Empie, onal director of Lutheran World Action, stated: "The f factor which led to the recommending of the ten ion dollar goal was not what other churches are doing, not the success of the current appeal, but a sober and realistic appraisal of the growing need coupled with a rather grim picture of the alternatives which less vigorous sacrificial efforts on our part might permit. The difficulties to be encountered were faced quite frankly in the light of the magnitude of the undertaking; the decision was a triumph of faith in God, of hope that our people will rise to the necessary heights, and of love for our Lutheran brethren throughout the world. It was freely expressed that this would have to be a National Lutheran Council crusade in behalf of the World Lutheran Church, and that the 'crusader spirit' must capture our people to furnish the dynamic. Nearly all were convinced that it must and can be done, and the rest were for the most part open to conviction, and willing to give their utmost in support of it."

When Director Empie speaks of the proposed effort as a "crusade," he has well named it. If the Christians of the Middle Ages could be moved to unprecedented religious zeal and fervor in the effort to regain the sepulchre where their crucified Lord once lay, is it too much to ask that present-day Christians be willing to reveal a measure of sacrifice and self-denial in order that the cause of the living Christ may not suffer defeat? Our brethren in Europe are in the depths of gloom and despair. Shall we not assure them that we who have been spared the horrors of war are not unmindful of their tribulations and sufferings? They have seen how all human foundations on which men build have been swept away. Shall we not remind them that the Rock on which the Church is built still remains unshaken, and that the Word of our God endureth forever?

Now, if ever, the Christians of America ought to give heed to the beautiful admonition of Holy Writ: "Bear ye one another's burdens, and so fulfil the law of Christ." That law is the law of love.

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World Action Appeal Passes Million Mark

AMERICAN LUTHERANISM, it would appear from the latest reports on the 1945 Lutheran World Action appeal, is once more rising to the opportunity of meeting a war-time challenge. Of the minimum of $1,790,000 asked of the National Lutheran Council group, $1,100,866 had been received as of June 18. This is approximately 61 per cent of the minimum goal and about 44 per cent of the maximum objective of $2,500,000. The figures for the various bodies were as follows:

Church Body	Minimum Goal	Reported	Per Cent
United Lutheran	$897,335.48	$610,389	68.0
Norwegian Lutheran	314,198.75	142,146	45.2
American Lutheran	299,021.54	221,238	73.9
Augustana Synod	207,616.07	87,792	42.2
Lutheran Free	26,711.69	12,859	48.1
United Danish	18,639.94	16,435	88.1
Suomi Synod	16,105.56	4,000	24.8
Danish Church	10,350.97	2,490	24.0
Lutheran Students		1,353	
Undesignated		2,164	
	$1,790,000.00	$1,100,866	61.5

As in the previous appeals, the American Lutheran Church is once more assuming the lead among the larger groups with a response of nearly 74 per cent. The United Danish Church, however, reports 88 per cent of its quota collected.

It is pointed out that the June 18 returns were only fragmentary, and that many chairmen have reported that in a number of instances congregations and districts have gone far beyond their respective quotas. Synodical directors are highly optimistic, stating in nearly every case that their groups are well ahead of last year's record at the same date. Many districts and congregations have scheduled their presentation of the cause for next fall, and it is freely predicted when all returns are in that every church body will be found to have exceeded its quota.

Fifty Nations Agree On Peace Charter

SEEKING A SOLUTION for the problem of war, the representatives of fifty nations affixed their signatures to a charter at San Francisco, Calif., on June 26 which the framers themselves characterized as one of the greatest documents in human history. It pledged the signing nations not to resort to war in seeking to settle their disputes, and it called for the pooling of united strength and resources of all fifty to put down any act of aggression which may threaten to disturb the peace of the world.

It followed as a general model the framework of the charter of the League of Nations, but with this notable difference, namely, that the participating nations will be required to place their armed strength at the disposal of the world organization to enforce its decrees. The United Nations, which is to be the name of the new international organization, is very definitely an alliance of fifty nations in which their united power is organized in such a way that no aggressor nation, it is believed, will dare to challenge it. At the heart of the United Nations will be the Security Council, which will be completely dominated by the five great powers— the United States, Russia, Great Britain, China, and France.

It is agreed by all that the peace of the world will, in the final analysis, depend on the ability and willingness of the fifty nations in the organization to cooperate with one another. More particularly, it is realized that such cooperation will be imperative between the Big Three—the United States, Russia, and Great Britain—for these three alone are in possession of such overwhelming military power that any disagreement among them could easily disrupt the peace organization and bring on another world conflict.

But the new charter goes far beyond the idea of military cooperation in seeking to maintain world peace. Conscious of the fact that social and economic rivalries and injustices frequently are a basic cause of conflict, it has set up machinery of international cooperation designed to remove such evils. It also envisions an international bill of rights, although such a statement of fundamental human freedoms is not yet a part of the document, except in general terms.

That the charter is not a perfect document in its present form was generally admitted by all of the representatives of the United Nations who spoke at the impressive ceremonies attending the final signing. President Truman, who added to the festive solemnity of the closing session on June 26 by his presence, emphasized this thought in his simple but thought-provoking address.

"This charter, like our own Constitution," said the President, "will be expanded and improved as time goes on. No one claims that it is now a final or a perfect instrument. It has not been poured into any fixed mold. Changing world conditions will require readjustments—but they will be the readjustments of peace and not of war.

"That we now have this charter at all is a great wonder. It is also a cause for profound thanksgiving to Almighty God, who has brought us so far in our search for peace through world organization."

Later on in his address, the President said:

"Out of this conflict have come powerful military nations, now fully trained and equipped for war. But they have no right to dominate the world. It is rather the duty of these powerful nations to assume the responsibility for leadership toward a world of peace. That is why we have here resolved that power and strength shall be used not to wage war, but to keep the world at peace and free from the fear of war.

"By their own example, the strong nations of the world should lead the way to international justice. That principle of justice is the foundation stone of this charter. That principle is the guiding spirit by which it must be

ed out—not by words alone but by continued con- acts of good will."

presentatives of the other nations voiced similar ments. Lord Halifax, British ambassador to the ed States, told the august assembly that the charter e United Nations is not "an unbreakable guarantee ace." But he was convinced, he added, that the Con- ce had "forged an instrument by which, if men are us in wanting peace and are ready to make sacri- for it, they may find means to win it."

esident Truman promised the assembly that the er would be sent to the United States Senate at once, e declared that "the overwhelming sentiment of the le of my country and of their representatives in the te is in favor of immediate ratification."

et us not fail to grasp this supreme chance," he con- ed, "to establish a world-wide rule of reason—to e an enduring peace under the guidance of God."

July 2 the President delivered the charter in per- o the Senate, at which time he made a fervent plea ts adoption. It was predicted that it would receive approval of the Senate without much opposition.

itude of Churches ward Soviet Policy

ISHOP G. BROMLEY OXNAM, president of the Federal Council of Churches of Christ in America, come back from Europe with a challenge to the rch in America to get behind the proposal to approve San Francisco Charter and to launch the world or- zation to be known as the United Nations. In this ade he will find little difficulty, we believe, in enlist- the support of most of the Protestant leadership of country, for it is quite evident that the only other rnative is a continuation of international anarchy, s, and eventual collapse of our civilization.

owever, it is not quite so easy to follow Bishop Ox- 's logic when he severely castigates those who are cal of Soviet policy. He says:

en who would divide the United Nations for selfish rea- betray the soldiers of the United Nations who fought for common good. Sinister forces that would separate Great ain, the United States, and Russia are criminally sum- ing another war. The security of the small nations is, the present, dependent upon the agreement of the big. who died to destroy fascism will not rest easy in their es if those who live consort with fascists who did not die.

hese are rather harsh words if they are intended to ude those who have found it difficult to agree to Sovi- ggression. While Bishop Oxnam evidently found no on during his travels in war-torn Europe to feel ap- nensive over the extension of Russian influence, we hardly be unmindful of how the specter of com- nism is troubling many other church leaders who are more conversant with the real situation in Europe. ong these are the three distinguished representatives he World Council of Churches now in this country, vell as our own Lutheran commissioners who recent- nade a careful survey of the European scene.

While we are quite convinced there is no disposition on the part of these men to divide the United Nations or to undermine the proposed world organization envisioned by the San Francisco Charter, it is equally clear to us that these leaders refuse to be blind to acts on the part of Russia that are palpably inconsistent with the high principles enunciated in the Atlantic Charter for which millions of brave young men have bled and died. Such indifference would constitute a far greater betrayal of these dead heroes than to be honestly critical of moves on the part of the victors that are altogether too reminiscent of Nazi and Fascist ambitions.

There are many paradoxes in the European situation that history will find it difficult to justify. For instance, it will be recorded that Great Britain and France went to war against Germany because Hitler's hordes sought to recover the Polish corridor; but Russia is now in possession not only of the corridor but of one-third of Poland, and evidently intends to keep it. Germany cast covetous eyes on the Baltic States; these are now under Russian rule, and will undoubtedly remain as subject nations. Germany sought to extend her hegemony over the Balkan States and Czechoslovakia also; these are now quite definitely included in the Soviet "sphere of influence." How much more of Europe will eventually be brought under Moscow's 'protective" and "benevolent" suzerainty does not yet appear, but it is quite evident that the Red Star has been raised in many quarters where it will maintain its ascendency for a long time.

It is still more difficult to reconcile the present attitude of many American Protestant leaders with their pronouncements during the beginnings of the European conflict. While many of them in those earlier days vehemently condemned every concession designed to keep Germany at peace and even openly advocated war rather than to resort to what was termed as "appeasement," they now seem to regard with evident complacency questionable compromises with Russia in order to assure co-operation on the part of the Soviets.

We, too, believe that every effort must now be made to maintain harmony among the Allies and to make sure that the United Nations organization will have an opportunity to demonstrate how successful it will prove to be in doing away with international anarchy; but we are equally convinced that unless the principles of justice and righteousness prevail among all nations, big and small, it is futile to hope for an era of peace. Rules of conduct that apply to one nation must apply to all. Mere possession of overwhelming power gives no government the right to become a law unto itself, nor does it make it immune to criticism.

We agree with Bishop Oxnam that it is a moral obligation resting upon the Churches of America to help to promote understanding and good will with our Allies and to give every support to the proposed world organization designed to keep the peace. But it is also the obligation of the Churches to criticize the act of every nation, including our own, that violates the Christian conscience and is inconsistent with moral law.

Explore Possibilities Of Common Hymnal

AN IMPORTANT MOVE in Lutheran cooperation was brought within the range of possibility when twelve representatives of four Lutheran general bodies met in Pittsburgh, Pa., June 19-21, for the purpose of exploring the feasibility of a common Lutheran hymnal. Some of those who attended the conference were frankly skeptical of the success of the proposal when they came to Pittsburgh, but after three days of earnest discussion and critical examination of the hymnbooks of the four groups, sufficient agreement was experienced to warrant the hope that a common book of worship for Lutherans might eventually be realized.

Following are the bodies which have thus far evinced an interest in the project and their respective representatives at the Pittsburgh conference:

American Lutheran Church—Prof. John O. Lang, Columbus, O.; the Rev. L. O. Burry, Carnegia, Pa.; W. A. Nischwitz, Youngstown, O.

Augustana Synod—Dr. E. E. Ryden, Moline, Ill., and Dr. C. A. Wendell, Minneapolis, Minn.

Norwegian Lutheran Church—Dr. Selmer A. Berge, Fargo, N.D.

United Lutheran Church in America—Dr. Luther D. Reed, Philadelphia, Pa.; Dr. Harvey D. Hoover, Gettysburg, Pa.; Dr. William R. Seaman, Soudertown, Pa.; Dr. George R. Seltzer, Philadelphia, Pa.; Dr. Calvin P. Swank, Philadelphia, Pa.; Prof. Edward T. Horn III, Philadelphia, Pa.

The hope had been expressed before the joint committee met that, if a common hymnal was not found feasible, agreement might be reached at least on a common core of 300 or 400 hymns, with identical text and with the same musical settings. This would not only do away with the present confusion which exists in Lutheran circles with reference to many of the great Lutheran hymns in their translated form, but it would also make it possible to print such a core of hymns from common plates. That at least such a measure of cooperation was within the realm of possibility soon became apparent at the Pittsburgh meeting. Comparing the respective hymnals of the four bodies represented, it was found that 291 hymns are common to three or four of them, and 153 of these are common to all four. Thus a substantial agreement already exists.

As the conference progressed, however, the members became increasingly optimistic that the larger goal of a common hymnal might be attained. This feeling of hopefulness came as a result of the fine spirit of unanimity which was evidenced in studying new material as well as in agreement on hymns proposed for elimination. It was felt that a second exploratory meeting would be necessary, however, before any definite conclusions could be reached in this matter, and it was agreed that a four-day conference should be held in September.

It is our personal conviction that every effort should be made at this time to achieve the desired goal. In view of the fact that at least three of the bodies concerned— the American Lutheran Church, the United Luther Church, and the Augustana Synod—are engaged at pre ent in serious consideration of revisions of their respe tive hymnals, it would be extremely unfortunate if t opportunity to come to a common agreement were lo It is quite obvious that if each general body goes its ow way in the publication of a revised hymnbook, anoth generation will pass before a common book of worsh will again become a possibility.

The joint effort, however, should not stop with a co mon collection of hymns. It should also include agre ment on a common liturgy. There is nothing, view from practical considerations, more divisive among Am ican Lutherans today than the various forms of worsh being employed among the many Lutheran groups. T is the discouraging situation that continually confro Lutherans as they move from one locality to anoth That it has resulted in serious losses to our Church ca not be denied. Every effort, therefore, should be ma to remedy it.

Overcoming Intolerance

IT WAS a thrilling experience to witness the bapti of several Nisei and the confirmation of eight into membership of St. Peter's Lutheran Church (Mo.) Edina, Minneapolis. The name of the ninth member the class indicated Scandinavian antecedents.

The congregation of St. Peter's has a most beauti and home-like little church, correctly appointed fro liturgical point of view. Although the service was h in the evening, the capacity congregation entered w enthusiasm and devotion into the vesper and commun service.

The soloist was a Japanese-American from Fort Sn ling. The sermon was preached by a Nisei student w is a senior at Concordia Seminary. He emphasized Go love, and how it is expressed through Christians tow their fellow men.

When a member of the congregation was asked how happened that they had interested so many Nisei, he plied that the credit went to one of their members w is a chef at a hotel. Several Nisei young men work there. After a time one of them approached the chef find out why he was so different from the other work The chef replied that he was a Christian. The you Nisei was so interested that he attended St. Pete Church and eventually became a member. Later th additional Nisei joined. More recently the eight you men and women mentioned above were confirmed.

"This is the Christian way of overcoming race pre dice,' remarked the one who had given the informati As a result of this work, the young people plan to inv the Nisei to the various Synodical Conference church in the Twin Cities.

Minneapolis, Minn. Trevor Sandness

Transfer Student Service

IE EXECUTIVE COMMITTEE of the American Lu-heran Conference in session on June 25, 1945, duly orized by resolution of the Conference on November 944, having reviewed the official procedures of the ds and Bodies concerned as embodied in a communi-n from the Student Service Commission which is of these minutes, and having approved the "State-t of Operation" as submitted by the National Lu-an Council, hereby

lves:

hat the student service of the American Lutheran onference be transferred to the National Lutheran ouncil effective July 1, 1945, or as soon thereafter s the Council can assume supervision of the work. ntil such transfer is effected, we ask Dr. Schiotz to ive part time direction to the work, guided by poli-ies established in consultation with the Student Serv-e Commission of the National Lutheran Council and he staff of the Board of Education of the United Lu-heran Church.

hat disbursement of funds during the fiscal year of 945 (July 1-June 30) be made by the Conference tudent Service Commission and the United Luther-n Church Board of Education offices respectively. We look to the establishment of a unified budget for he fiscal year of 1946, with consequent disbursement f funds through the National Lutheran Council.

hat the Student Service Commission of the Ameri-an Lutheran Conference continue to function so long s the Conference shall deem it necessary and desir-able.

Campus Perspectives

onducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

HE GARDENER knows that certain risks are in-volved in transplanting shrubbery, trees and plants. at was a sturdy plant may lose vigor and even shrivel when it is moved from the place where the seed germ-ed and sent forth roots into the ground. This fact ot without meaning in the lives of people. Popula-shifts, of whatever kind, carry inherent dangers— under God, also potentialities—for the life of the rch. The following story, sent in by Arlene Jensen Drake University, Des Moines, Iowa, illustrates the *dening* which all our pastors serving students seek lo.

A FRESHMAN FINDS THE ANSWER

To develop healthy social life and strong Christian ndships . . . to develop a conscious need of Christ in ng modern life and problems." These are purposes ber three and four as listed in the Lutheran Student ociation Constitution. Had someone told me last year at this time that those words would mean as much to me as they do right now, I should have firmly disagreed! I did not think then that I would ever need any impetus to the sustenance of my spiritual relationships.

I am a freshman student at Drake University. In my seventeen pre-college years, the Christian religion was the important thing in my life. I feel that I am very fortunate in having been brought up in an environment in which the importance of religion was stressed, and in which I had the priceless opportunity of attending Sunday school and church. Thus I say that I had a substantial background for an unfaltering Christian faith.

When I left home and began pursuing the elements of a higher education, I vowed in my heart that I would stand even more firmly in the ways of God; and that through new friends and greater experiences, I would strengthen my contact with the Church and be of even greater use to the Christian faith. But how easily we are led astray! During my first week at college, every moment was consumed by registration, "get-acquainted" parties, and the various other social traditions of university life. The evening that the churches of the community held their receptions for the freshmen class, I was unable to attend. About a week later, when I finally opened my eyes to visualize the church situation, I discovered that there wasn't a Lutheran church anywhere in my immediate community, and I decided the best thing to do was to wait and to start attending services with some of my friends.

Well, I never found those friends. When I'd become acquainted with a girl that I particularly admired, she was either a Catholic or a Christian Scientist, and as a result, I began spending my Sunday mornings sleeping or reading the funny papers.

Anyone who has made a complete change to entirely new surroundings realizes how easy it is to forget everything connected with your old life in your adoption of the new. I was so concerned with the fully transformed routine of living that, to be perfectly frank, my religious life suffered a serious decline at the hands of my educational and social experiences.

Then one day I received a letter from a Lutheran minister in the city. It told me of a proposed organization of the Lutheran students on the Drake campus. The next week I received another letter, announcing the date of the next meeting and enclosing a list of the names of Drake Lutherans. I was greatly surprised to find that some of my favorite acquaintances were Lutherans, and I had been completely unaware of it.

I attended that next meeting. For an hour we listened to our minister and to our guest speaker—Dr. Fredrik Schiotz. When I left that evening, I not only had made arrangements to attend a Lutheran church service that next Sunday, but was responsible for contacting the rest of the Lutherans on the campus to inform them of our next meeting. Again I was working! Again I had a real personal relationship with the Church; and again I possessed that feeling of balance and peace that one experiences only when the spirit is working in coordination with the rest of him.

Today, more than ever, it is of supreme importance that the youth of America retain faith in God. We are told that this generation is going to save the world from another era of ravaging warfare. We pray that this be true. But we must never forget that it is impossible under even the most brilliant statesmanship or diplomacy, unless we are working in harmony with God. We MUST maintain our Christian faith. For a time this was a problem in my mind; but now I've found the answer—in the Lutheran Student Association.

The Conference Corner

By President H. L. Yochum

AT THE BEGINNING of 1944 the writer of this page called attention to a number of circumstances which, in his opinion at least, made that a "year of destiny" for the Lutheran Church. The year passed with little progress noted in the direction of Lutheran unity. And our fears are being justified as we find more and more developments pressing in upon us which demand a closer inner unity among Lutherans if we are to meet the needs of the postwar world.

Conditions in Europe call for a strong, united Lutheran approach and representation; one voice must speak for the Lutherans in America as we share with other church groups the enormous task of rehabilitating a shattered society in Europe. Problems all too obvious in mission fields in South America will be solved largely in terms of united effort. It is rather early to arrive at definite judgments as to the state of affairs in China, Japan, New Guinea, and the isles of the Pacific when hostilities cease, but we can be certain that the almost unlimited possibilities of mission work there will require close coordination at least if we are to achieve even a small fraction of what should be attempted. Various fields of endeavor in our own land, and in Canada, point the finger clearly in the direction of collaboration.

What complicates the problem immensely, and adds weight to the urgency of better understanding, closer association, and fuller cooperation, is the trend toward some sort of relationship with other Protestant denominations. The president of the Augustana Synod has urged that that body establish a consultative relationship with the Federal Council of Churches, like that of the United Lutheran Church. The American Lutheran Church is giving favorable consideration to membership in the World Council of Churches. And some have urged that the Lutherans enter the National Association of Evangelicals, or the American Council of Churches, rather than tie up with the Federal Council of Churches.

This situation indicates all too clearly that we are sadly behind time in our progress toward inner unity. Instead of united action, we are in danger of accentuating our inner divisions by letting our various synodical groups drift in different directions, or try to evade the whole issue of external relationships in a futile effort to maintain an outdated isolationism. We have not yet reached the stage of inner relationships which would have been necessary to enable us to study external relationships unitedly. And decisions must be made now within the coming months, which will set the lines of direction for decades to come! If we continue at the present rate we shall be ready about 1960 to do what must be done in 1945 and 1946!

There are some who frankly advise delay in any further efforts along the line of Lutheran unity, convinced that trying to hasten the process will but complicate and perhaps retard it. They argue, and only too rightly, that the inner changes necessary to bring all Lutherans into conformity will require some years even at best. But when we see the train schedule on the boards, when we hear the announcer calling, "All aboard," when we see the engine ready to pull out of the station, there is no longer time for lengthy conferences about travel plans. It is late, so late, for us to argue about destinations, routes, and schedules.

Unless some drastic steps are taken, we shall find ourselves jumping on different trains, some of them going wrong directions. Some of us will be left standing in the station after today's trains have departed. Our inner divisions will be made all the worse in appearance and in results. It will be all the more difficult, perhaps even impossible, to correct the situation.

What is the solution? The only one which the writer can suggest is a series of conferences of all Lutherans to make a joint study of the problem and at least attempt a joint solution. Whether such conferences should be official or free may be debated; if the former is not provided, the latter will seem necessary to those who are concerned about this urgent situation. Further delay will be fatal to the potential achievements of our Lutheran Church in America. Who is willing to assume the blame for our failure to attempt at this late date what seems so clearly necessary if we are to measure up to what God seems to have in mind for us? Must we later look back with futile remorse and lament, "O Lutheran Church, if thou hadst known, even thou, at least in this thy day, the things which belong to thy destiny! But alas, they were hid from thine eyes!" God forbid!

Eternal Reality

"Whither shall I go from Thy Spirit?"

By Victor E. Beck

Worcester, Mass.

O Thou Eternal Reality!
We have tried to hide Thee with words;
We have tried to lose Thee in space;
We have tried to shut Thee up within our minds;
We have tried to mechanize Thee out of being.

Yet there Thou art! from whom we neither flee nor hide
The Friend whom to love is the end of life;
The Glory whom to see is to be pure in heart;
The Saviour whom to know is to be contrite of spirit;
The Father whom to own is to rest in His arms.

The Rainbow over Europe

By Clifford Ansgar Nelson
Pastor of Gloria Dei Church, St. Paul, Minn.

REPORTS THAT COME TO US from Europe these days tell of a continent that is filled with chaos, confusion, and anarchy. The defeat of the Ger- armies and the liberation of conquered and occu- nations have focused our attention on the gigantic of reconstruction and rehabilitation that lies ahead, ore Europe will again find herself restored to orderly s of living. At the present moment she is like a man n whom a major surgical operation has been per- ned, and now has the task of convalescence ahead. perhaps a more apt figure, the continent is like a land ere a terrifying storm has wreaked its vengeance and ere men must now appraise the destruction and begin task of rebuilding.

nd what now is the hope of Europe? Without any torical exaggeration, it must be said that her one hope he Cross of Christ and the Church of the living God. nding by the sickbed is the Great Physician who can w the way to recovery; and in the wake of the storm he rainbow of God's promise that bodes a new dawn. e Church, with her Gospel of renewal of faith, is the pe of that forlorn continent.

Visitors from Europe

The writer of this article has just returned from New rk City where the Churches of America have been in nference concerning the gigantic task of reconstruc- n in Europe. It was a meeting of the American Sec- n of the World Council of Churches and the problem ore us was the analysis of what steps must be taken aid our European brethren to reshape their church .

The meeting was made fascinating by the presence of ee of the leading churchmen of Europe. From Eng- nd came the gentle and saintly bishop of Chichester, presenting the churches of Britain; from France came stor Marc Boegner, head of the Protestant churches France; and from Geneva, Switzerland, came the bril- nt Dr. Visser T'Hooft, secretary of the World Council Churches. Each had his story to tell, and each brought ore evidence of the tremendous needs that Europe has r the spiritual program of the Christian Church.

An Awakened Church

The message of these three leaders was the thrilling le of a Christian Church in Europe that has found new e and awakening through the anguish of the suffering the past six years. To those among us who may have ought that the Churches in Europe were dying, it is couraging to learn that they are alive in a way that bodes well for the future. The voice of the Churches of Europe is a voice we must hear today because it speaks of renewal and revived spiritual life. It is a Church that has learned anew how to fight the pagan world. It is a Church that has been transformed and renewed and purged through fire. It is a Church that has learned afresh what it is to live by the Word of God alone.

Dr. T'Hooft's story of the way in which communications were kept up between Geneva and the fighting Churches of Germany and other lands all through the war was most interesting. The Churches had an illegal underground movement that kept a communication line of friendship and courage between the leadership and the laity, at the cost of great dangers.

Ecumenical Movement Promises New Day

It can be seen now that the ecumenical movement, leading up to the World Council of Churches, which came into fruition just prior to the outbreak of the war, has been a redeeming thing in our war-torn world. The labors of the last twenty-five years have been abundantly justified. It was the Spirit of God which was at work in the Church to prepare a spirit of unity transcending national barriers and making possible the building of international friendship. As Dr. T'Hooft pointed out, the ecumenical movement, which before the war may have seemed like a luxury movement, academic and abstract, has now shown itself an indispensable activity. The confessing Church of Germany and the Churches of occupied Holland, France, Denmark, Norway, Finland, and all the nations of Europe have found their cause to be one in the keeping alive of the Christian Gospel. The Churches in captivity have kept the faith and now they are ready to attack the great problem of evangelism and education to renew the Christian spirit among the peoples of their lands.

A New Sense of Evangelism

It is the ecumenical movement that during the war has kept up refugee work, service to prisoners of war, Bible distribution, and constant communications with the isolated Churches. The task ahead is particularly that of evangelizing—bringing the Gospel to those who live in the spiritual vacuum left after the paganism of the nihilistic Nazi way of life has been destroyed. With the falling of the Nazi idols, millions of people are hungry for that which only faith in the God and Father of Jesus Christ can give. What we in America must now do is to assist the Churches of Europe to carry out the task that they see before them. Religious education to a lost gen-

eration of youth and children; giving the Bible and Christian literature to a spiritually starved generation; making the training of a whole army of pastors and spiritual leaders possible; building temporary structures for worship and education; giving some physical relief to individual pastors and churches; all this is included in the program ahead of us.

Priorities for Europe

It may be of interest to know that the Churches of America and Britain are girding themselves energetically for the great task. It was moving to have the Bishop of Chichester tell how the Churches of Britain, which themselves have suffered so greatly in the blitz, are preparing to send not less than four million dollars to the continent. The Churches of America have made up a budget of nine million to be used in the next four years. And we, Lutherans, what will we do? Upon us lies a very great re sponsibility, because, of the Protestants of the continen it is estimated that 80 per cent of them are of our ow household of faith. We must be ready to sacrifice for th program of reconstruction. Our program of Lutheran World Action is our channel. If we have given liberall this year, let us not forget that the needs next year wi be even greater.

The Lord who told the story of the good Samarita lays upon us the burden and we must not neglect ou task. This program for Europe must have an A-1 priorit in our thinking. The Lutheran Church of America wi work intimately with the World Council of Churches i Geneva. Together with Christians of all Protestan Churches, we will take our place to bring order and r demptive healing out of the tragedy of Europe. The rain bow over Europe is the light that shines from Go through the fellowship of His children here on earth.

Problems in War-torn Europe

By G. Bromley Oxnam*
President of the Federal Council of Churches of Christ

IN MY RECENT TRAVELS in the European war zones I found no general who was a war-monger. These men carried the responsibility, issuing orders that involved the loss of American boys. They hate war. They want peace. They call for a world of law and of order. The work of the Division of Education and Information in the Army should be developed and discussion be had at every level, so that the returning soldier may be fully advised concerning the charter for the United Nations and similar issues. The rows of crosses, the hospitals with long wards of white beds, the displaced millions, the orphaned, the bereaved, these are reasons why law must come to the world and war be banished from the earth.

Men who would divide the United Nations for selfish reasons betray the soldiers of the United Nations who fought for the common good. Sinister forces that would separate Great Britain, the United States, and Russia are criminally summoning another war. The security of the small nations is, for the present, dependent upon the agreement of the big. Men who died to destroy fascism will not rest easy in their graves if those who live consort with fascists who did not die.

Closer Ties with Orthodox Churches

Protestant Churches and the Eastern Orthodo Churches will be drawn into closer fellowship. Durin the last twenty-five years, cooperation has increased, an association in the World Council of Churches has dee ened understanding. This is a fact of profound signi cance to Christian leaders.

The peoples that will in large measure determine th course of the next century are Protestant or Eastern O thodox. In Great Britain, the population is overwhelm ingly Protestant, the Roman Catholic population cons tuting but 7 per cent of the total. In the United State there are two Protestants for each Roman Catholic, an the Protestant churches are growing at a rate slight faster than that of the Roman Catholic Church. Th Church in Russia is Eastern Orthodox. The presen and prominent place of the representatives of the Eas ern Orthodox Churches at the enthronement of the Arc bishop of Canterbury is an illustration of a growing fe lowship. The president of the Federal Council of th Churches of Christ in America received unusual hono during his recent visit to Greece at the hands of th Regent, who is also the Archbishop of the Greek Churc The Eastern Orthodox Church in Greece is planning send candidates for the Greek priesthood to study Protestant theological schools in the United States. Th Protestant program of relief and reconstruction in Euro will in large measure be handled by the World Coun of Churches in cooperation with Protestant and Orth

* This article consists of excerpts from a report by Bishop G. Bromley Oxnam, president of the Federal Council of the Churches of Christ in America, and bishop of the New York Area of the Methodist Church, on his recent visit to the armed forces in Europe, delivered at a public meeting in the City of New York on June 22.

leaders in Europe. These facts are evidence of the estant and Eastern Orthodox recognition of their responsibility.

Catholic Intolerance Disturbs Chaplains

he American chaplain has won the respect and the itude of officers and of men. He has revealed re- on in his conduct. He has gone with combat troops the most dangerous engagements. Many chaplains e been killed. The Churches owe a great debt of itude to these ministers in uniform. No American has been laid to rest without the last words being d by a chaplain.

here are approximately three Protestant chaplains each Roman Catholic chaplain. It was earnestly hoped t chaplains serving together would become a force for ater understanding when the war is over. Unfortun- y, the policy of the Roman Catholic Church in the tter of religious liberty seriously hindered the co- ration that should characterize religious groups in the ited States. Individual chaplains of different faiths e come to respect one another, and the respect has pened into affection. But church policies, if unwise, y destroy this fellowship.

t is a Protestant principle that religious liberty should maintained. The Protestant will fight for the liberty the Roman Catholic to worship, to educate, and to ve in accordance with the dictates of his conscience. t the Protestant chaplain who has faced the fact that, countries in which the Roman Catholic Church has a ong majority, full religious liberty is denied to minori- groups, finds himself sorely troubled. He has experi- ced disabilities in the political field his fellow Protes- nts face. I have met five hundred chaplains, and no gle subject was discussed at greater length. The Prot- ant asks very simply that the Golden Rule be applied the realm of religious liberty and that the Roman Cath- c Church in every land in which it serves do unto ers as it would be done by. No American wishes stwar religious conflict. The surest way, however, to velop religious conflict in the United States is for the man Catholic leadership to continue its policy of dis- imination against non-Catholics as is now practised in rtain countries.

Amateur Psychiatrists in Bad Repute

If there be one fact the American soldier deplores ove another, it is found in the psychological studies of nateur psychiatrists who would have the home folk elieve that the returning soldier is a psycho-neurotic. small percentage of men have suffered, and will need reat care. But the returning soldier is an American who ants to return to his wife and children and be treated s a human being and not as "a case." He does not want greet a wife who regards him as one likely to rush off nto tantrums, nor to meet children who tiptoe about lest e leap into frenzy. The soldier would chuck these studies into the wastebasket, and, if he had a chance, would throw the so-called psychiatrists in after them.

Task of Re-educating Germans

There is a singular lack of regret among the German people. There appears little acceptance of responsibility for the war or a recognition of the pagan nature of the Nazi philosophy. Perhaps the German people have not been fully aware of the practices of their leaders. But this is hard to believe. It is probably nearer the truth to face the fact that the educational system of Germany, together with all other approaches to the mind, were controlled by the Nazi party. Hitler insisted that the State had the right to determine the philosophy to which every person who lived within the State must give assent. A generation therefore was trained to believe in the myth of the master race, and willingly used the method of terror and of war. German cruelty was calculated and deliberate. Its soldiers were disciplined, and consequently, because of orders, did not molest the women of Greece. Nevertheless, the German deliberately starved the Greek people, destroyed the economic life, and sought to bring a proud nation to its knees. The concentration camp was but an expression of Hitler's phrase, "the nothingness of the individual.' The reports of these camps have not been overstated.

How can we approach the defeated German? The peace must be creative and curative. Of course, there must be a long period of control and of re-education; but within this control there must be provided a release of such democratic forces as do exist in Germany. These forces must be used. Men who fought the Nazi must be given opportunity to rebuild in their own country. The German trouble is not biological, as some assert, but sociological. I do not believe that blood-lust and power-madness is an ineradicable part of the German. Those who hold this view can have no answer, save the extermination of the German people.

The Problem Is Sociological

The problem is sociological. Given proper control, wise education in which telling the truth is the basic factor, the increasing use of the Germans who fought Nazism, there is good reason to believe that a new generation of Germans may be reared fit to live in the family of nations. The utter failure of the Nazi principle of leadership is clearly seen. The creative mind in opposition was destroyed where found. The masses became docile. Dictators cannot provide for successors. Thus, when Germany was beaten, the masses were without leadership, stunned and milling around like cattle.

American occupying forces must not make the fatal mistake of dealing with Nazis. The Nazi cannot be trusted. We must discover and use the anti-Nazi and keep the control necessary to extirpate the philosophy and the practices that flowed from it.

A Home for Students

By Elinor Schwarzkopf
Lutheran Student at University of Minnesota

A PLEASANT, FOUR-STORY STONE BUILDING, standing among the fraternity houses on University Avenue, at the University of Minnesota in Minneapolis—that is the new Lutheran student house. It was purchased last fall for the use of the Twin City Lutheran Student Foundation. Once owned by a fraternity, but unoccupied for several years, it still has above the door a sinister-looking skull and cross-bones. They are to be removed soon; they are not in keeping with the purposes of LSA.

The LSA at the University of Minnesota is one of the largest Lutheran student groups in the country. It numbers 2,300 students. Being such a large and strong group, the members of the LSA had felt for a long time that they needed a house of their own to carry on their work; that such a house would help to centralize the interests of the fellowship. This feeling was first expressed in 1937 or 1938, when, as a result of a discussion among a group of Lutheran students, Ozzie Thorson, an architectural student and then president of the LSA, drew up plans for a Lutheran student house. The plans, apparently, were filed away and forgotten; at any rate, nothing came of them at that time.

A few years later, in 1941, the Reverend Fredrik Schiotz, director of student service of the American Lutheran Conference, set before the Twin City Lutheran Student Foundation two goals: the first, a full-time worker for the students, and the second, a Lutheran student house.

They Got the Pastor

The first goal was reached when the Reverend Carl Lund-Quist came as executive director of the Foundation. Carl, as he is known to his friends, the students, is a modest, unassuming person, with a quiet, friendly manner, an amazing memory for names, and a genius for organization. Many of the students feel that it is largely due to him that the second goal, the student house, has been reached at last. Carl himself would probably deny this. It might be mentioned here that since 1941, the Twin City Lutheran Student Foundation has procured two additional fulltime workers: a secretary and a counsellor for women. At present, Lucille Hanson is the secretary and Evelyn Granskou is the women's counsellor.

But to return to the house. In March, 1944, Carl was in the office of Charlie Rock, director of the student activities bureau. He inquired casually whether there were any houses for sale, and Mr. Rock replied, "Yes; the Phi Kappa Sigma house." Later the board of the Twin City Lutheran Student Foundation voted to buy it as a cost of $19,200.

Now They Have the House

Since the original cost of the house and lot had been $63,000 net, this seemed to be quite a bargain. True, it had been vacant for several years, and needed a good deal of redecorating and repairs, but, even so, everyone was well satisfied with the purchase. The news of it was greeted with real enthusiasm by the members of the LSA. Now the only problem was paying for it. To do this, an intensive campaign was carried on, not only to raise money to help pay for the house, but also to arouse interest in it and all Lutheran student activities.

The drive was aimed in two directions; toward the students themselves and toward the alumni and outside friends. The student campaign, the "Big Blizzard of 1945," was begun January 4 and ended January 14. It was opened by the "Big Blow," a dinner for the students taking part in the campaign and closed by the "Big Thaw," a Lutheran student rally. The 100 students taking part in the campaign were divided into six teams each with a captain. Each one of the campaigners was given a list of ten Lutheran students who had not been very active in the LSA.

And Now to Pay for It

A keener interest in making the drive go off well was aroused by a sense of competition, both among the various teams and among the members individually. The reward for the team bringing in the most in money and pledges was to be a free lunch from the LSA and the reward for the individual student bringing in the most was a free week-end trip to the University at Madison, Wisconsin, where he would be the guest of the LSA there.

The winning team was the one captained by Bob Mortenson, an Arts student now in the Army in Texas. His team brought in a total of nearly $500. The winning student was Jim Tetlie, a medical student, who brought in a total of $80. In all, the students raised about $1,900, which was $700 above the goal set for them by Peggy Oliver, president of LSA.

The drive in the other direction was carried on by sending appeals to friends outside the LSA, to the alumni, and to members of the armed forces—to the last because many of them may be expected to make use of the house when they return and because the LSA is already carrying on a program for returned veterans. With

appeals were sent bulletins and pamphlets describ- the work of the LSA and the functions of the house he "home away from home" for Lutheran students. amount raised in this drive was about $15,000 and still continuing.

It Houses Many Activities

might be well to give a brief summary here of the ctions of the house. First of all, it is the headquarters he Twin City LSA. All the officers have their offices he second floor of the house; the director of the Foun- ion, office secretary, the women's counsellor, and the dent officers. It is also the headquarters for the fol- ing organizations: Delta Kappa Phi, the Lutheran ernity; Kappa Kappa Lambda, the Lutheran sorority; Lutheran Alumni Fellowship; the Land O'Lakes re- h of the Lutheran Student Association of America; Lutheran Nurses' Guild (which will be described r); and the Twin City Lutheran Student Foundation.

he house also provides dormitory facilities for men. rteen Lutheran men, all students, have been assigned ms on the third floor. The ground and basement rs are given over to reading, lounging, recreation and reshment facilities for any and all Lutheran students. st, but far from least—in the sub-basement is a small pel. There is only one drawback to the house; the ular Sunday meetings of the LSA cannot be held there ause the seating capacity in the living room is not ge enough. All other events, however, take place in house—cabinet meetings, parties, discussion groups, d so on. The house is run co-operatively by the stu- nts under a faculty-student committee. The committee composed as follows: George Risty, Dr. Orin Halvor- n, and Miss Gina Wangsness, faculty members, and ggy Oliver, Dick Lundquist, and Merrilyn Olson, stu- nts.

An Army of Lutheran Nurses

At the head of the Twin Cities Lutheran Nurses' Guild, sides being the LSA women's counsellor, is "Evie" anskou. Short, blonde, and with a gay smile, Evie ks like one of the many Lutheran students who come her for counsel. Her work with the Lutheran nurses unique in the Twin Cities. The Twin Cities Lutheran urses' Guild is an organization of nurses from sixteen spitals in Minneapolis and St. Paul with the purpose of giving the nurses an opportunity for Christian fellowship. Nurses of other denominations are welcome to join the Guild as associate members, with all the privileges of membership except that of holding office.

Members of the Guild join in a Reformation service in the fall, Ash Wednesday Communion service, and song service in May, as well as in various social events during the year. Besides these activities, the nurses are encouraged to take an active part in their Church, to hold private daily devotions and Bible readings, and to organize group Bible studies. Many student nurses also take part in the LSA program. In all, the Guild includes about 1,200 nurses in the Twin Cities.

Some Fruits of LSA Work

But what does the LSA and the house mean to the individual students? That can only be answered briefly here, but the students who take part in the activities of the LSA and who have made use of the house during the brief time in which it has been in operation can and do talk about it at great length. Through the LSA, students are helped to keep in close touch with their Church, to take an active part in it even when they are away from home. The LSA gives the students opportunities for leadership—as student officers or as group leaders to plan programs, recreation and discussion.

The Church, through LSA, provides guidance for students in need of counselling; it provides recreation and a social program. It encourages Christian thinking through seminars and discussions at every Sunday meeting and at the Wednesday discussion hour. The seminars touch upon every aspect of a Christian life, as can be shown by giving a list of some of the topics discussed during the last few quarters: "Christian Behavior," "Christianity in Your Profession," "Courtship and Marriage," "We Believe," and so on. Students never fail to show a lively interest in every topic. An eagerly awaited event during each school quarter is the "Little Ashram," at which time the students forget about studies for a few days and go to some camp for the week-end. Here discussions, seminars, worship, and outdoor sports provide mental, physical, and spiritual refreshment.

This is a very inadequate summary of what the Church does for the students, but it would be impossible to enumerate everything. However, the purpose of LSA might be boiled down to one phrase—the fullest possible development of Christian faith and living.

What is Basis of "Galesburg Rule"?

By Bernhard Christensen
President of Augsburg and Theological Seminary, Minneapolis, Minn.

IN his discussion of the deliberations and actions of the last biennial convention of the American Lutheran Conference in the February issue of the *Lutheran Outlook,* President Yochum, after giving a clear presentation of the question that had been raised regarding reaffirmation of the Minneapolis Theses and of the official answer he as President of the Conference had made, goes on to state that "there was [also] some unwillingness to concur in the statement that the Galesburg Rule is 'necessarily implied in the teachings of the divine Word..'" But, concludes President Yochum, "there was no encouragement given to this objection."

It is true that on the actual floor of the convention this particular point was not discussed further, either pro or con. But one cannot help wondering whether this was not due in some degree to the lack of available time at the point in the convention proceedings when the matter was broached, and also to the fact that many of those present felt that since the Overture on Lutheran Unity had been carried as far as it had, it would, to say the least, be illogical and inconsistent not to adopt it at the convention. Furthermore, in stating clearly that in the opinion of the American Lutheran Conference no further doctrinal declarations are necessary among Lutheran bodies in America, the Overture gives official expression to a very significant principle of action at the present stage of American Lutheran historical development.

Minneapolis Theses Statement Goes Too Far

Since, however, the adoption of the Overture has occasioned the raising of the question concerning the basis of the Galesburg Rule, it may not be out of place to ask, also in the columns of the *Lutheran Outlook,* whether there is not really considerable support in the thinking of members of the Conference of the view that the Galesburg Rule is not a necessary implication of the teachings of Scripture. Personally, I find it very difficult to believe that there is full unanimity among the membership of the Conference, or even within any of the bodies composing the Conference, with regard to the statement in the Minneapolis Theses that "the rule 'Lutheran pulpits for Lutheran pastors only, and Lutheran altars for Lutheran communicants only' is not only in full accord with, *but necessarily implied in* [italics ours] the teachings of the divine Word and the confessions of the Lutheran Church." It may be that my observations are misleading or erroneous, but I have not been able to escape the impression that many, in all groups within the Conference, would today regard this statement as going too far.

A great deal might be said on the whole subject of the meaning and application of the Galesburg Rule, and of Lutheran relationships to non-Lutheran Christians. Is it not true, for example, that the comparative isolation growing out of nationalistic backgrounds, which has characterized much of Lutheran church life up to very recent times, has in considerable degree shielded American Lutheranism from fully facing up to the far-reaching problem of more exactly defining its practical relations with other Christian Churches? And, as a number of Lutheran leaders have recently been calling attention to, will there not, sooner or later, have to be a more thoroughgoing consideration of this important question in order that our Lutheran witness may be most effectively given and received among other Churches. I do not, of course, wish to minimize in any way the *difficulty* of the problem involved for a Church that is rightly jealous for the doctrine of the Gospel, as the Lutheran Church is. But the real issue lies just here: How, by what actual practices and procedures, can we most effectively contend for that Gospel in America, and in the world, today?

Is It Derived from Scriptures?

In this present article, however, I wish only to raise again with the readers of the *Lutheran Outlook* the fundamental question which has troubled me a great deal in thinking about the Minneapolis Theses and the Overture on Lutheran Unity: Is the so-called Galesburg Rule actually based on and derived from the teachings of Scripture? Personally, I am among those, the number of whom I believe to be rather large, who cannot answer this question in the affirmative.

It is certainly important to preserve the purity of the Gospel and the effective witness of the Lutheran Church in Christendom. Amid the flood of doctrinal indifference and the ecclesiastical fog which so widely prevail in our country today, the importance of clear teaching can scarcely be exaggerated. But if it should be so that there are not a few members of the American Lutheran Conference who believe that a statement, sincerely adopted in the past, does not fully represent our present convictions, it is probably not wrong to suggest that the question involved be given further consideration.

A Critical View of Our Church

By H. T. F. Wittrock
Pastor of Trinity Lutheran Church, Endicott, Wash.

THE PURPOSE OF THIS ARTICLE is to arouse the conscience. The subject covers a wide range and cannot be considered comprehensively in a few es; yet every suggestion, however incomplete, which ulates critical self-examination in the light of God's rd should prove of spiritual value. As the author uld refrain in many cases from expressing his person- udgment, he puts much in the form of questions, which conscientious reader may answer for himself. We uld not, however, create the impression that the Lu- ran Church had made no progress—she has; but, as all spiritual life, the more there is of it the more criti- we become of ourselves and strive to do better.

Present-day needs are manifold indeed. Since God ne, however, can heal all mortal ills, the one need ve all others is *repentance*. And our wide subject uld be summarily disposed of about like this: What the attitude of our Church toward the repentance which God is calling the world? Do we appre- te the seriousness of this call? Are we doing our full ty in bringing this to the attention of our surround- gs? Do we understand this call in view of present-day nds? Do we ourselves set an example of repentance? w deep is our longing for divine pardon, and how firm our resolve to make amends? Do we realize to what tent we are at fault in bringing about the guilt of our neration? Do we see our neglects, and are we praying r one more opportunity to do better? The thought of pentance must underlie all suggestions in this article.

Six Pertinent Questions

With the call to repentance in the background, we shall esent six questions of critical self-examination; the first ree to focus our attention on *our attitude* in present- y perplexities, the latter three to analyze critically *the rticular trends* with which we must deal.

1. Do we soberly, penitently and sympathetically seek understand the trends and needs of the times?

2. Do we make an adequate approach to present-day eeds with the healing power of the Word of God?

3. Does our entire attitude inspire the world we wish influence with confidence?

4. Is our work sufficient to satisfy the demands of the eligious revolution?

5. Are we prepared to cope intelligently and sympa- hetically with the quests of the cultural revolution?

6. Do we understand the far-reaching changes of the ocial revolution, and are we equipped to deal with them?

Do We Understand Our Times?

1. Do we soberly, penitently, and sympathetically seek to understand the trends and needs of the times?

Speaking of the last times, our Lord says, "Watch." Have we done this? Have we kept our eyes open? Are we not rather guilty of having lived in a fool's paradise? Has not the lure of propaganda affected our spiritual vision? It cannot be gainsaid that also the Church, which is to be the light and conscience of the world, has become more or less infatuated by the culture and progress of an age which harbored beneath a glittering exterior the very bones of death. Men were crying "Peace, peace" when there was no peace. It had been forgotten that this so-called peace was based on a treaty of vindictiveness and injustice, that innocent blood was crying to heaven, and that our country, whose intervention had decided the first World War, was thereby committed to the building of a new world of justice, democracy and freedom, from which obligation, however, we were happy to withdraw into that splendid isolation where we could make money and enjoy ourselves.

And what are we doing now as World War II is approaching its climax? Have we studied the underlying causes of the world's plight? Do we realize that this is a cruel, godless, adulterous, unhappy, despairing, bewildered generation? Be not deceived by the ostentations of gayety and prosperity in some quarters and by the prattle about liberty, democracy, and a better world. Don't be misled by the good will of the State which the Church seems to enjoy at present and by the ease with which we now handle our financial problems. Religious persecutions are in the offing, and the funds which now flow so plentifully are not free from the taint of blood money, which should be received only with deep sighs of repentance. And do we understand that our Church has contributed its share to the moral delinquency of our times by inefficient preaching, evangelistic inertia, spiritual slothfulness, evil example, and lack of intercession? Come, let us leave the smug haunts of being occupied only with our own standpoint; let us acquire penitently a sober understanding of our perplexed surroundings—not with Pharisaic self-exaltation, but with sympathetic appreciation and with penitent resolve to help this perishing world while it is day.

Such understanding of conditions, however, can come only to the spiritual man. He that is spiritual judgeth all things. If we would understand history, past and present, we must be enlightened by the Holy Spirit. Therefore, let us study the Word of God more than ever, let us pray for the light of God's Spirit. Let us have done with theorizing about Lutheran doctrine and with discussion of

problems that have no bearing on life. Present-day trends are challenging. What are the real sins of our generation? What influences have caused them to develop? How should the Word of God be applied to bring to light our true condition? What are the yearnings of our people? Just how shall we reach forth into life with the healing powers of divine truth?

Do We Apply the Healing Word?

2. Do we make an adequate approach to present-day needs with the healing power of the Word of God?

The woes of our generation are there because the Word of the Lord has been rejected. The delinquency of youth, the desecration of marriage, the corruption of social and economic relations, and whatever else of abhorrent depravity moves us to tremble is but the outgrowth of that defiance of divine law which was present already before the war. External restraints having been removed by the emergency, sin is now seen in its Satanic reality and deadly terror. God is not mocked.

It will not do to simply lament this. Rather let us inquire, Have we done our full duty in bringing the restraining power of God's Word home to our people, to our nation? False prophets, who were crying peace when there was no peace; dumb dogs, who gave no sound when the enemy was storming the walls, were guilty of the disaster that struck Israel of old. Are we innocent of our nation's blood? Has our Lutheran Church shouted from the housetops, "Land, land, hear the Word of the Lord"? There were but few Jeremiahs in Israel, and these were stoned and killed. The Lord knows how much of criminal ease there has been in Zion and how much of our preaching stopped short of persecution?

Yes, we have been preaching good Lutheran doctrine; we have made some effort to get the message across; and the gracious Lord has blessed our efforts, however imperfect they may have been. But the slogan of sound doctrine may cover a multitude of sins. Have we courageously denounced present-day adultery, greed, cruelty, hypocrisy and self-righteousness? Have we made our people feel that there is a righteous God, whose wrath is real? Have we approached the issues of the day with prophetic manliness? Does our preaching touch concrete realities, does it evince virility, courage and truth? Has Christ been presented as our only hope? Have we aroused our people from the smug Lutheran security of being saved by grace to the sober responsibility of letting their light shine before men? Has the crucified Redeemer been made at once the offence and the attraction of men? Have we been willing to forfeit popularity, income, and position for the sake of the truth? Have we always remembered that the servant is not above his master?

And what about evangelism? Thank God, our Church is awaking. But theorizing gets us nowhere; we must take hold and do things. Are we creating an atmosphere in our communities that makes the outsider feel that we are deeply concerned about the salvation of his immortal soul? Is every age group and every social assembly of our congregations seriously imbued with missionary zeal? To us is entrusted the only help for a perishing world. Shall we let men die?

But is this all? In view of the shady manipulations of the forces of corruption to secure government concessions, not to mention the sinister schemes of the Roman Church to influence politics, we are tempted to ask, Has the Lutheran Church always done everything in her power to admonish her people to do their full duty as citizens? While we bear in mind that the greatest contribution we can make to our country is the impact of public sentiment with the power of the Word of God and that advice in moral, social and economic questions must consist in the broad principles of truth and justice, we are compelled to confess that in the practical realm of applying the Gospel to every-day problems of life, we Lutherans have been slothful.

Do We Inspire Confidence of Men?

3. Does our entire attitude inspire the world with confidence?

In spite of the opposition of the world to the Word of God, truth, when properly presented, has a power and fascination all its own. The common people heard Jesus gladly, His opponents were attracted to Him, and the very plotters of His death approached Him with the compliment that He was teaching the way of God right. Is our bearing and conduct such that our teaching and general church work grips our surroundings with something of that confidence that even His enemies had to concede to the Master? This question might become more practical if stated negatively: Do we guard against offenses that jeopardize our influence? Permit me to point to some real and very detrimental examples.

Foremost, we must mention the divisions of the Lutheran Church with their concomitant duplication of efforts. When millions of our young men are being called to the colors while, by the infinite grace of God and a tolerant government, our Church has been permitted to retain the majority of its spiritual leaders, how can we expect the world to believe in the integrity of Christianity when the Church seems to have sufficient man-power to maintain opposition altars in communities where one congregation could well do the work? From experience I know that a dangerous hatred of the Church is brewing on that very account, which, when unleashed, will be ready to join hands with the most diabolical plans of Communism. We have theorized about sound doctrine long enough; we have discussed the very life out of it; now it's time to act, and that right soon. If the Church will be swept away by the avalanche of anti-christian revolutions, our fiddling while Rome was burning will have contributed to this terror.

Could not the National Lutheran Council assume the initiative in bringing about negotiations with leaders of the Missouri Synod to investigate each field where needless duplication exists and to advise the congregation with the lesser semblance of right to affiliate with the other body? It is time that we do something. Our Lord pray

His followers might be *one*, that the world might ve that He was sent by God. Even the world will ve an impression of Christ's glory by the oneness of Church. Has our Lutheran Church done her full here? What are the real motives that are keeping part? The world has its own answer, and perhaps not altogether wrong.

second offense should be observed in connection with Lord's words, "Let your light so shine before men they may see your good works and glorify your fa- which is in heaven," and "By this shall all men know ye are my disciples, if ye have love one to another." outsider will be impressed by our good works and love for one another.

ut does our light so shine? Do we so zealously and cientiously hear the Word of God, promote the work e Kingdom, rear our children, train our youth, con- Christ before men, shun the association of scoffers, ain from all manner of evil, keep immaculate the of marriage, practise integrity in all business rela- s, participate in every uplifting enterprise, act the l Samaritan everywhere—that even the outsider is ressed by the power of our religion? Do we so love another that powers of another world are apparent ur homes and congregations? Is our way of caring our aging pastors, who have faithfully borne the pov- and hardships of pioneer days, our method of prac- g seniority in the handling of calls, our zeal in caring the indigent at home and abroad such that the world t feel we have something better than they? Woe us if they can say, "We have more justice, fair-play, charity outside the Church."

third offense, which is related to the foregoing, is ust discrimination in favor of the rich. Saint James ns, "If there come into your assembly a man with a l ring, in goodly apparel, and there come in also a r man in vile garment; and ye have respect to him t weareth the gay clothing and say unto him, sit thou e in a good place, and say to the poor, stand thou here sit here under my footstool: are ye not then partial yourselves and are become judges of evil thoughts?" e organized Church in Russia was destroyed because aroused the suspicion of anti-christian forces that it s favoring the rich; and, if the Church today worships mmon, it not only deserves to go down but it will. e forces of overthrow are observing us with eagles' s. Let us be sober; let us be vigilant.

As a summary, we would mention the offense of spir- al default, lack of spirituality. Never did the Church ke such headway as in the days of the apostles. It was cause of their spiritual power. "They had favor with people, and the Lord added to them daily. They con- ued stedfastly in the apostles' doctrine and fellowship d in breaking of bread and in prayers. They sold their ssessions and goods and parted them to all men as ev- y man had need. They did eat their meat with glad- ss and singleness of heart." When, however, the world serves that church work must be maintained by arti- ial stimulants, that contributions do not compare to hat is being spent for carnal enjoyments, and that church activities are concerned not so much about the winning of souls for Christ as for personal honors, religious enjoyment, and the perpetuation of a system—it is not strange if they call the whole disgusting business the biggest racket that has ever been foisted upon the credulity of the American people. These times call for a spiritual Church. The world in its despair is yearning for something better than its own corruption. Humanity is bankrupt; divinity must come to the rescue; and the Church must display divine powers. Is the divine Christ in our midst? Is the Spirit of God becoming increasingly powerful as the gates of hell are becoming more formidable? Are we matching Christ over against Satan? Is the Word piercing the hearts? Are prayers and intercessions again causing the earth to tremble?

II.

The following three questions aim to focus our attention on the *objects* with which we must deal, on the revolutionary changes going on in the world today. Perhaps we should say "evolution" instead of "revolution," but in the face of the present-day rapid disintegration of established standards, the latter term would seem more relevant. Religious, economic, cultural, social foundations are being shattered; a multiplicity of strange forces have been unleashed; wild speculations and fancies are vying with one another; pernicious confusion has foisted itself on the leaders of thought.

As the Church that boasts of having the truth, are we able in the midst of this turmoil to discern the legitimate longings of the human soul? Have we the answer to the questions of perplexity and despair? Can we rally the fragments of erstwhile integrity and resettle them on sound foundations? Are we prepared to bring light into darkness, order into chaos, security into desperation? It is easy to say that the world needs Christ; but do we really know Christ, and do we appreciate the complex situations into which Christ is to be brought? The following three questions do not exhaust the matter, but should bring home to us our responsibility in three important realms.

Meeting the Religious Revolution?

4. Is our work sufficient to satisfy the demands of the religious revolution?

There *is* a *religious* revolution; it has been in progress for some time; the war has merely accelerated it. A rather complex situation. On the one hand, increasing opposition to the Church; on the other hand, growing interest in religion. False prophets are disseminating their poison, and, at the same time, legitimate longings are asserting themselves. Indifference is becoming appalling, yet an awakened conscience is groping for help. Defiance of God, and yet a crying for God. What a complex of ideas, what mixtures of truth and falsehood are clamoring for solution!

Is the Lutheran Church sufficiently enlightened to distinguish right from wrong? Do we properly oppose the

wrong while we give complete satisfaction to every legitimate striving? Are we spiritually equipped to feed the hungry when they cry to us in tones discordant to Lutheran orthodoxy? It is an easy matter to dismiss with disdain every phenomenon that does not conform to Lutheran standards; to prove the spirits, whether they be of God, is a heroic task.

Men are bewildered. Is there a God? Has He anything to do with the present cataclysm? Has human life any meaning? Is there any hope left for this world? Our Church *does* possess the answer: God's Word reveals the grandeur of divine providence, the holiness of God's law, the glorious redemption from sin and death through Christ, the purpose of life and its ultimate victory. The Word of God is sufficient. But are we equipped to give it? The foundations of human security are crumbling in order that perishing man might grasp the hand of God. Are we directing him? Do we turn to him sympathetically? Does our program of evangelism breathe vitality? When immortal souls cry for bread, do we give them a stone?

A multitude of false prophets and eccentric cults are becoming prominent. They could not thrive were it not for an admixture of truth; the devil cannot live on his own. What are those legitimate longings to which these proponents of error make an appeal? Are we humble enough to admit that perhaps we have failed to give them sufficient attention? Dr. Braden's articles on "Why Do the Cults Grow?" should not be dismissed with a disdainful shrug. People are inquiring about the future, they wish to experience the power of the Spirit, they are looking for miraculous help, they believe that Jesus Christ can communicate living experiences, they yearn for a certain liberation from established forms, they crave a more vivid expression of personal religion. There is something legitimate here; and, we repeat, the Word of God is sufficient to supply all legitimate longings. Christ has come that they might have life, and have it more abundantly. But are we really giving the living Christ? Without compromising the truth, are we a Jew to the Jews and a Greek to the Greeks?

And do we adequately meet the demands of our own good, faithful people? They, too, are going through a religious revolution. Their emotions are deeply stirred; fear and sorrow have entered many a home; they are groping for light in dark perplexities. Perfunctory religious services, cold, formal discourses, however orthodox, social functions, conventions, discussions, projects as though there were no war—these do not satisfy souls that are being swept from their moorings. Our people are thirsting for God, for the living God; they would hear the Saviour say to them, "It is I, be not afraid." And do we know what our service men are thinking? What they are expecting when they drop into our services? What inner conflicts and doubts they will have suffered should they be permitted to return? Are we prepared to meet them? Shall we disappoint them? Here is our great opportunity, but it may also become an irreparable disaster. We are thankful for the instructions of the National Lutheran Council in this field of work. Let us properly equip ourselves.

There is also a denominational revolution. On the one hand, some startling manifestations of religious bankruptcy are coming to light where the sound foundations of God's Word have been abandoned. The world is crying for clearness, guidance, and solid foundations. Here is the opportunity of the Lutheran Church. Not by muddling of religious ideas can perplexed minds be helped but by a clear restatement of the great truths of the Reformation.

On the other hand, there seems to be a new movement toward denominational unity, back to the foundations. Perhaps we are approaching an unprecedented realization of Christ's prophecy that there shall be one fold and one Shepherd. Naturally, the bankruptcy of man's resources must drive men to the mercy-seat of the divine. Christ has foretold that He, being elevated on the Cross, would draw all men to himself. Does our Lutheran Church realize that our clear knowledge of Christ has committed to us the far-reaching task of making the drawing power of Christ Crucified effective within those denominations where men are groping in the dark? Perhaps we should *dispel some of our denominational aloofness* and break to pieces some of those *cast-iron formulæ about the crimes of unionism.* All this could be done with even greater emphasis of Lutheran truth.

Augmented by the articles of Dr. Fey, a growing perplexity is becoming manifest on account of the increasing encroachments of Rome. What shall we do to protect ourselves; how may we match power with power? Shall we form one grand numerical union in the Federal Council? It is of supreme importance, in whatever measure we may adopt, to remember that the weapons of our warfare are spiritual. First of all, let us be firm in our convictions as they are established by the Word of God. Many of the Reformed denominations are jittery because they lack this very thing. Then let us be more zealous and practical in making the Word known. We can learn from the Catholics how to canvass every opportunity in both rural and urban communities. Let us not be afraid to state our convictions clearly. Muddled, compromising teachings mean defeat.

As to political issues, let the Church ever be on the alert that its so-called religious liberty is in reality what its name implies, and let her be ready to move in a positive direction, even at the threat of persecution, to assert the supreme authority of the Word of God and the right and duty of the Church to denounce sin in whatever realm it exists. Is the Church, the Lutheran Church spiritually strong enough to castigate spiritual wickedness in high places? Think of Munk, of Niemoeller, of Berggrav. We are living in their very age.

Coping with Cultural Revolution?

5. Are we prepared to cope intelligently and sympathetically with the quests of the cultural revolution?

A rather broad concept, under which we shall try to call attention to several trends that are perhaps only re-

ly related. A separate article should be devoted to
we can but touch the subjects.

ere is an upheaval in the realm of science. New
ms of knowledge are being tried to extricate man
his predicament. Do we evaluate them properly,
e also sufficiently discount them? In my opinion,
example, psychiatry and even sociology are being
too much of. Yet every system that brushes aside
pedantry of former generations and brings about a
direct application of principle to life should be
ly and sympathetically studied by our rather con-
ative Church.

gain, natural science, but a generation ago so arro-
in its denunciation of the supernatural, is coming
ealize that there is an ultimate Cause it cannot sup-
and that the mystery of life is beyond its power to
e. Are we sufficiently intelligent to capitalize this
pathetic attitude coming to us from scientific men,
hall we bring our Church, born in a university, into
epute?

here is that revolution of culture so ably analyzed by
okin in his *The Crisis of Our Age,* termed by him
collapse of sensate culture. Man has idolized what
ses the senses. This has made us superficial, has re-
ed us to slaves of system and the machine. The
urch must understand this and maintain a sober posi-
. Using discreetly the blessings of sensate culture—
em, invention, music, art—she must nevertheless pre-
e her spiritual predominance. She must not allow
self to become superficial; she dare not worship sys-
, money and external splendor. Christ's Kingdom is
of this world. The Holy Spirit must give us new-
n hearts. Ours is the power of faith; our glory is the
ss; we, risen with Christ, seek those things which
above; we look not at the things which are seen but
he things which are not seen; we glory because God
the Father of our Lord Jesus Christ has blessed us
h spiritual blessings in heavenly places in Christ.

Related to the foregoing is the disturbing cultural rev-
tion brought about by the age of the machine. We
but touch on this subject with its intricate ramifica-
ns. Our whole economic system is affected. Home
l society are feeling the intrusions into their cherished
nains. New adjustments must be made, essential val-
s must be preserved, the relation between capital and
or must be set right, the problems of the laboring
n must be solved. Is the Lutheran Church studying
se intricate questions? Is she preparing a program
at breathes the spirit of Jesus Christ, the greatest
iend of the common man? There is much self-search-
g and self-denying work before us. Perhaps we must
nk some of our established cant and social prerogatives.
d give us humility and wisdom and show us the way.

Dealing with Social Revolution?

*6. Do we understand the far-reaching changes of the
cial revolution, and are we equipped to deal with them?*

Again we can give but a brief outline. There *is* a *social* revolution:

In a *negative* direction, it is away from the respected standards of morality. In its wake: corruption of our youth, dissolution of the home, general disregard of divine statutes, overthrow of the social order. Is the Lutheran Church doing her full duty with regard to the much discussed problem of juvenile delinquency? With respect to a revival of parental responsibility? What influence are we wielding to reestablish true Christian homes? To counteract the curse of the liquor traffic? The pernicious influence of Hollywood? The subversive spirit of mammon worship? With its precious heritage of divine truth, could not the Lutheran Church do more in creating a public conscience? Do we ourselves possess clearness as to the essential elements of Christian conduct? How are the unchangeable standards of Christian ethics to be applied amidst present-day changes? Can the Lutheran Church answer what is essential and what accidental in Christian morality? Are we setting the proper example?

In a *positive* direction, the social revolution is manifesting itself in several ways. First, toward *Racial Equality.* We have heard the repercussions of the race question. What a serious problem before us! Is the Lutheran Church in the clear about it all? Will we help at its solution? Are we making our influence felt?

Again, there is the movement toward *Freedom from Industrial Slavery.* Does the Lutheran Church understand the labor problem? What contributions are we offering toward its solution? Are we doing our duty toward the migrant population? Are we acquiring experience to deal with the intensified affronts these problems will present after the war? Are we free from the suspicion of favoring the safely entrenched middle class?

Next, we see the trend toward *Emancipation from Social Ostracism.* Is the Lutheran Church broad enough to recognize social equality on the basis of God's universal mercy upon all classes of men? Are we free from aristocratic exclusiveness and social snobbery? Is our influence truly democratic?

Finally, we observe the movement toward the *Universal Brotherhood of Mankind.* The world is approaching its climax. Has the Lutheran Church brushed away the cobwebs of clannishness and provincialism to launch forth upon its cosmopolitan commission of bringing the one universal Gospel of Christ to our lost race in this closing period of the time of grace? The means of transportation have made this world small, contacts with all nations fast, very fast; and the time of grace is correspondingly short. As we have, therefore, opportunity, let us do good unto all men. While it is day, let us work. "Work till the last beam fadeth, fadeth to shine no more; work, for the night is dark'ning when man's work is o'er."

What is Kagawa Doing?

By L. S. Albright
Assistant Secretary of the International Missionary Council

FOR A LONG TIME the American church public almost canonized Toyohiko Kagawa, as it has other Christian leaders in the Orient, and now tends to condemn him for failure to live up to standards of Christian perfection which we do not pretend to practice.

A study of Federal Communications Commission and Federal Bureau of Investigation Service reports as compiled by the Office of War Information, supplemented with one or two items of private information and first-hand knowledge of Japan acquired during fifteen years' residence prior to March 1941, results in the following conclusions:

1. Dr. Kagawa continues to express himself vigorously, sometimes without sufficient data and frequently in extreme form, on public questions in sermons and evangelistic addresses, in bulletin and magazine articles. For instance, his protest against the desecration of Japanese remains was weakened by exaggeration and inaccuracy. The children of America as such do not habitually amuse themselves with the bones of dead officers and men of the Imperial Japanese forces. The late President Roosevelt, far from taking pride in a book-knife made from the bone of a dead Japanese soldier, returned it to the sender. On the other hand, Kagawa's "name has never appeared —at least in available radio material—in conjunction with any of the more blatant religious propaganda tools such as the East Asia Religious League or the Dai Nippon Wartime Religious Patriot Service Association." (O. W.I.)

2. Statements made by Kagawa in speech or writing are used by the Japanese government in radio broadcasts for propaganda purposes. But "Kagawa has not actually 'broadcast anti-American propaganda' ". (O.W. I.) Indeed his voice has not been heard up to April 30, 1945, by U.S. monitors. (O.W.I.)

3. In the period under review, only once has Kagawa participated in a radio broadcast and then on his own initiative in a Christmas 1942 message in English to British and American internees and prisoners-of-war. On that occasion be prepared his own manuscript, but did not actually read it. The script as finally submitted contained nothing abusive of Great Britain or the United States.

4. Kagawa was reported to have been invited by the Philippine Federation of Churches to visit Manila, but it is not at all certain that he did so. (O.W.I.) His r ported visit to the Netherlands East Indies is still le clear. He was given every opportunity and even induc ment to visit the model Christian village established one of his disciples near Harbin, but does not appear have done so. (O.W.I.)

5. Dr. Kagawa did accede to "repeated requests" visit China, but characteristically used the occasion conduct an evangelistic campaign; "attracting immen crowds in every place he is giving his customary eva gelistic messages." (F.C.C.)

6. Kagawa has continued to preach in his own chur in the suburbs of Tokyo, to conduct special meetings other churches, and to take an active interest in t work of the Church of Christ in Japan as such. (F.C.C

7. In an English language broadcast on May 3, 19 Domei quoted an address on the San Francisco Confe ence stated to have been delivered by Dr. Kagawa on t radio the same day, presumably in Japanese. As recor ed by the F.C.C., this secondhand report is critical of t motives and structure of the organization being plann as based on "organized military force centralized in t great powers" and so incapable of preventing wars. Su an opinion may reflect Japanese national bias, but it c scarcely be regarded as a repudiation of Christianity an endorsement of Japanese militarism.

8. Since the bombing of Tokyo, Kagawa has organiz relief work, as he did after the great earthquake of 19 mobilizing Protestant and Roman Catholic ministers, u ing the Christian Building in Kanda Ward as headqua ters and receiving government assistance. (F.C.C.)

9. Dr. Kagawa has not sought martyrdom. Since t government has not attacked the Church or Christiani as such, it is pointless to compare his case with that Pastor Niemoeller. Kagawa has been arrested for que tioning, but was released.

10. If Dr. Kagawa has condemned our warfare again Japan, he has also condemned Japan's warfare again China. Evidently he thought he had a right to exp more of us. Now that his government has admitted th it made war for its own reasons, he will have a still hea ier cross to bear. Meanwhile, we do ourselves no cre in over-rating or belittling an earnest Christian lead who may yet be the hope of Japan.

Burma Bits

By Chaplain George W. Schardt

TAGOOLA." Don't ask me what it means. I was told by a native interpreter that it signifies "Happy Day." The Buddhist New Year which ls in April before the Monsoon is indeed a happy fes- Preceding the ceremonies the followers of Buddha their temples and statues and place flowers at the of Buddha.

e day the boys from the photo lab called and asked her I would like to go along to attend a native festi- Certainly, I was delighted to do so. Early Saturday ing we motored up the beautiful Irawaddy River Shan village. John Jogiela, Indian, and his Burmese Guinine, who are Christians, invited us for tea and o cakes, which we enjoyed as we squatted on the oo veranda of their thatched hut. John, our inter- r, had been a prisoner of the Japs. They had tor- l him, hanging him up by his fet, beating him with s, and scalding his body with hot water.

ter tea he escorted us to the festival grounds near temple. What a colorful parade! Burmese men, en, and children wear garments of beautiful colors rich materials. Women are adorned with rubies and . Old and young, men, women and children, even d, nursing little brown babies, hanging in a sling nd their mother's necks—everybody was there. It a happy day, indeed, everyone smiling!

Music, Dancing, Water Throwing

ated on the ground was the "orchestra," with their ruments, the polluay, a type of horn which sounded a bag-pipe, cymbals, bamboo drums, bullock's horns, rovised xylophone, and what have you. Over and they repeated their whining chants, clapping their ls in glee. "Buoykade," boys in rich costumes, ed with sticks in their hands in a "fencing" manner. s decorated with crowns and jewels danced grace- , swaying back and forth. A large basket filled with anas, with a watermelon in the center, was brought A squatting priest raised the basket over his head mumbled a prayer, then set it down on the ground placed two lighted candles on it. A sword dance humorous dialogue by two young men followed, e "boom, boom, twang, whee, whee" and more dan- , which finally ended for a noon intermission.

ow the real fun started. Water throwing is an essen- part of the ceremony. Boys with bamboo squirt s, girls and adults with cups and pails full of water ly poured the cooling contents over each other. We e told that this belonged to the celebration, and, if roached, we should not refuse, because it would be a serious insult. Everything went well, until we were caught standing in a tropical lane. Here came a girl and wanted to pour a can full of water down my perspiring back. I turned aside, but a young man who could speak a little English said solemnly, "You must, you must!" So I did. Can you imagine cold river water running down your spine on a 110 degree hot afternoon? What does that make me? Your guess is as good as mine. At least the Burmese are happy, sport-loving people.

But I thought, "How different from our Christian festival days." Does a religion satisfy where a woman must be reincarnated into a male before she can be absorbed into Brahma, because she is considered a step lower than a dog? What a burden to the soul which first must transmigrate through cycles of reincarnation before it can reach heaven?

How much better the sensible, liberating, redeeming, saving Gospel of Him who said, "I am the way, the truth, and the life."

Anopheles Goes to Communion

"The devil goeth about as an Anopheles, seeking whom he may poison." You will pardon this paraphrase of Scripture, but that's the way the truth of this verse was brought home to me recently.

I was conducting a Lutheran communion service in the chaplain's tent on one of my visits to outlying organizations and detachments. Requests had come to me by letter and in person, as far distant as 100 miles or more, to administer the sacrament to men who sincerely desired it. Here is the evidence that the sound Christian teaching of God's Word in our Church is the only anchor, guide, and power which will enable men to "keep the faith" in a heathen world, under trying circumstances, and surrounded by numerous temptations. A program of Spirit-filled indoctrination must be emphasized even more after the war.

In this connection, it was an unusual and joyful experience for me to be privileged to administer the Lord's supper to a young man who years ago had been baptized by my own father. To meet in far-off Burma was quite a coincidence.

But what obout the Annopheles? Insect repellent and mosquito bars are somewhat out of place at holy communion. As the Anopheles seeks to insert its malaria germ into our blood, even so the devil is ever present to poison our minds and hearts against Christ's saving Gospel and the blessings of the sacrament. But the suppressive and curative doses of atabrine offset the dangers of malaria. Even so, "The blood of Jesus Christ, God's Son, cleanses us from our sin."

The Stone Chapel

It was certainly a surprise to see a beautiful stone church, a Christian church, in a land where Buddha is reputed to reign and where villages are dotted with shrines and pagodas in his honor.

This particular city in Burma, where the Japs had dug in, was completely destroyed and a mass of rubble. Dead Japs still lying around, left behind by their comrades to decay or be devoured by bats and vultures, bomb craters, wrecked planes, tanks, total destruction everywhere—all these told the sad story of the ravages of a hellish war.

But amidst all this wreckage, the results of the folly and sinful pride of man, stands the stone church, cross-style, a symbol of the inconquerable power of the Gospel of the Cross. Being privileged to conduct a communion service in this church, I couldn't help but feel deeply moved. A hymn of joy and praise surged up within my breast,

"In the Cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

This church is now known as the "Stone Chapel," used by our American troops for chapel services. The Japs had made a stable for their mules out of it, and later used it for their headquarters. A bomb entered, making a large hole right over the altar, blowing off the roof and shattering the windows. The church still stands securely upon its solid foundation, literally on a hill, a saving light which can be seen in the midst of the darkness of Satan's might. Jesus is right, "The gates of hell shall not prevail against it."

This church, planned and its construction supervised by the famous "Burma Surgeon," Lieut. Col. Gordon Seagrave, MC, United States Armed Forces, was erected entirely by the natives, and completed shortly before the Japs invaded Burma. It is memorial to a Baptist Missionary Roberts, and is known as "The Roberts Memorial Baptist Church." Incidentally, the Baptists have done a marvelous piece of work in a land where people for centuries have worshiped a squatting Buddha. May the Lutheran Church likewise follow Christ's appeal, "I have set before you an open door."

The Reader's Viewpoint

THE ROAD TO A "LIVING UNITY"

Dear Dr. Ryden:

IN YOUR FINE EDITORIAL, "Real Unity Move on Pacific Coast," you conclude it with the following words: "The Lutheran hierarchy is strong on passing unity resolutions, but it is equally adept in putting on the brakes when real advance is threatened. However, the laymen's demand for something more tangible than resolutions is beginning to manifest itself . . . . and when the laymen of the Lutheran Church assert their power, Lutheran unity will come." To this I say "Amen!"

Is this not a spirit of pharisaism being manifested by the "Lutheran hierarchy?" The same spirit as that of the Pharisees of the first century seems to burn in the hearts of our contemporary pharisees (the hierarchy) who would resist the will of Christ himself rather than sacrifice one jot or one tittle of their law. They are so determined to preserve the faith "once delivered to the saints" that they cannot perceive the faith which Almighty God is delivering to His children now, which, though identical in spirit with the faith of history is not always identical in form. Let the "hierarchy" heed the warning to the Laodicean Church: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15-16).

Jesus selected only twelve unlearned disciples for the beginning of His Church. Later on, when the disciples on one occasion found difficulty in administration (Acts 6:1-7), they called together the multitude of their associates and selected "seven men of honest report, full of the Holy Ghost and wisdom" for a special task. The rest gave themselves in the meantime "to prayer and to the ministry of the word."

Perhaps, if we should cease our large discussional conferences of the hierarchy for a while, get all Christian laymen to give themselves to prayer and ministry, become "messengers of the churches, and the glory of Christ" (II Cor. 8:23) selecting seven or if need be, seventy-seven men (and women) with a genuinely faithful sense of the sacredness of stewardship, it would carry us far on our way to a *living* unity. Therefore, "Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God." (I Cor. 4:1-2) "Moreover it is required in stewards that a man be found faithful." Observance of stewardship in material things would make for a deeper fidelity in the conservation and investment of spiritual treasures. These laymen could make the Beatitudes and the twelfth and thirteenth chapters of I Corinthians their daily subject of thought and conversation. They might not come back with the finished product, but they could once more start us all on the road to a living unity—a road which apparently has been lost. Except as we become as little children, we may not enter the Kingdom of Heaven of Lutheran unity.

Mere organic union is not that for which Jesus prayed in John 17:20-23, but spiritual unity. Organized union may be regarded as included in it, but not necessarily inclusive of it. That union of nature and of life which Jesus possesses with the Father, is what He prays may be realized in His disciples, "that the world may believe that thou hast sent me." That divine Life of Jesus—how it shines out into the world's darkness, challenging universal admiration and homage. It needs no vindication. If we are one with Jesus as He is one with the Father, then as He was, so are we. When believers unite to reveal the image of God to the world in righteousness and holiness and philanthropy, they will have presented the last and mightiest evidence of the divinity of Christ and of the divine excellency of His Gospel.

Sincerely yours,
John F. Palm

Eagle Bend, Minn.

SURVEYING the CONFERENCE

merican Lutheran

By Arthur P. Michelfelder

"Fair Share" Stops

E expression, "Fair Share", which as been used as the suggested a or amount to be raised by the regation for the work of synod or volences flowing through the uries of Synod, is no longer to be to describe the noble work of ardship among members of the rican Lutheran Church.

r some time the terminology has considered wrong, criticized by y to be anything but "fair" even gh it was called "Fair Share". e the Board of Trustees announced discontinuation of the obsolete se, two districts, Ohio and Illinois, first to be informed of the change, ressed joy over the action taken, e entire constituency of the Church do likewise eventually.

us congregations will be given privilege to fulfill their steward- responsibilities toward God in a ified and God-pleasing way. May Head of the Church, Jesus Christ, raised and honored by this change!

Development Associations

t the last church convention held Sandusky in October, Development ociations were approved for schools Christian higher learning as a means obtaining additional funds for the pletion of their educational build- programs. The directives and reg- tions pertaining to operation of se associations were placed in the ds of the Boards of Trustees and ristian Higher Education for study l execution.

At the recent joint meeting of the boards, public relations depart- nts were authorized for all schools ere they do not already exist, and matter of Development Associa- ns was placed in their care. How- r there shall be regular reports to respective Boards of Regents of the ools, Board of Trustees of the urch, and Board of Christian Higher ucation.

The Boards of Regents of Capital iversity College and Seminary, rtburg College and Seminary, Texas heran College, and Luther College Regina have now been authorized establish development and replace- nt funds.

Accepts Call

Dr. William L. Young, head of the Department of Education at Capital University for the past number of years, has accepted the call extended him by the Board of Christian Higher Education to become the executive secretary of Christian higher education of the American Lutheran Church. This office was created at the October church convention. After deliberate and prayerful consideration, Dr. Young has accepted the call and has tendered his resignation to the administration of Capital University, effective August 1.

Dr. Young is ably fitted for this important post in his Church, and will be the instrument in the hands of His Lord and Master to serve the youth of the land in the sphere of Christian higher education. God bless you, Dr. Young!

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United Evangelical

By H. Skov Nielsen

Convention Notes

AMONG decisions made by the 49th annual convention of our synod, held at Albert Lea, Minn., June 19-24, are the following:

The action of the 1944 convention to drop the word **Danish** from the name of synod was given final ratification. Our official name is now **United Evangelical Lutheran Church.**

Dr. N. C. Carlsen was re-elected president for another three-year term.

Approval was given to the plan of expanding the Trinity Seminary faculty to five members from the beginning of the school year 1946-47.

The Board of Trustees of Dana College and Trinity Seminary was authorized to proceed with the erection of a new administration and library building as soon as conditions permit.

The Church Council is to be supplemented with two additional lay members; but since this involves a constitutional amendment, the change can not become immediately effective.

In attendance at the convention were 78 pastors and 112 lay delegates.

Jubilees

Main Street Lutheran Church of Hutchinson, Minn., the Rev. N. B. Hansen, pastor, celebrated its Diamond Jubilee June 1-17. The congregation was organized in 1870 and belonged originally to the Norwegian-Danish Conference. It has furnished our Church with seven of its pastors, four of whom are the brothers Sigurd, Adolph, Immanuel, and Alvin Petersen.

Pastors N. Damskov and A. M. Nielsen celebrated the 50th anniversary of their ordination on June 9. The third member of their class, Jens J. Dalbo, left the ministry early. He resides at Mannville, Fla. Damskov is now making his home at Sidney, Mont.; Nielsen at Coulter, Ia. Both are retired.

Augustana Synod

By William E. Berg

Augustana Convention Highlights

THE 86TH ANNUAL CONVENTION of the Augustana Synod now belongs to history. It will undoubtedly be characterized in coming years as an extraordinary assembly—perhaps the most signficant and vital and far-reaching in its spirit, decisions, and power of any synodical meeting. In this column last month we referred to the convention. The column was written while the convention was in session. We predicted that the assembly would take action on the matter of changing the name to the Augustana Evangelical Lutheran Church. However, action on this constitutional amendment was referred, due to lack of time for discussion in the waning moments of the meeting. Among the important decisions made by the delegates in the historic First Lutheran Church of Moline, Illinois, may be mentioned the following:

A memorial to the National Lutheran Council proposing consultative membership in the Federal Council of Churches of Christ in America.

Establishment of a Canadian Seminary for the purpose of training all future Canadian pastors in their own country.

Fixing church headquarters at Minneapolis, Minnesota, and the acquisition of a property in that city for synodical offices.

Preliminary adoption of a new budget plan known as "Fair Share Plan" by which synodical and conference assessments will be based on contributions for local purposes in congregations.

Granting of larger control of Augustana College to the three central conferences—Illinois, Iowa, and Superior.

Declaration of opposition to peacetime military training.

Ordination of sixty-two candidates for the holy ministry.

An Important Decision

One of the most important resolutions adopted in connection with the president's report was that which placed the Synod on record in favor of a consultative relationship with the Federal Council of Churches of Christ in America. The proposal had been strongly advocated by Dr. Bersell, who stated in his annual message that the time had come "when the voice of Lutheranism should be heard in the general councils of evangelical Christians in America". "The Church," he added, "must be liberated from complacency, self-sufficiency, aloofness from other Christians, parochialism, provincialism, and even extreme nationalism and all their ilk," if it is to fulfill its mission in the world today. The Synodical Council had proposed a resolution calling on the National Lutheran Council to "take steps to establish a consultative relationship with the Federal Council" and this carried without opposition. An amendment which placed the Synod on record as "ready to enter into such a relationship" aroused considerable discussion, however, but, after an animated debate, was adopted by a vote of 107 to 74.

Election of Officers

Election of officers resulted as fo
lows:

Vice-President—Dr. Oscar A. Benso
Chicago, Ill.

Secretary—Dr. D. Verner Swanso
Gowrie, Iowa

Treasurer—Mr. A. H. Smith, Elbo
Lake, Minn.

Statistician—Dr. V. I. Vestling, Ma
inette, Wis.

Dr. Swanson succeeds Dr. N. J.
Nelson, who has held the post of se
retary of the Synod for twenty-t
consecutive years. A resolution
gratitude for his long and meritori
service was adopted. The Rev. O.
Engquist, treasurer of the Pensi
Fund, reported that the assets of t
Fund had passed the two-million d
lar mark in 1944. Congregations co
tributed $157,944.63 to the Fund l
year.

Synod Opposes Peacetime Training

A strong resolution opposing peac
time military training of the natio
youth was adopted. The resoluti
follows:

"Whereas, our Christian faith e
shrines the principles of peace on ea
and good will among men, and

"Whereas our American traditi
has been one of preparing for pea
rather than for war; be it

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solved that we view with grave rn pending legislation providing nilitary training of American .

hat it is our opinion that all legis- action on conscription for mili- training in peacetime should be red until after the war.

hat a copy of this resolution be to the President of the United s and to the senators and repre- tives in Congress from the states hich the Lutheran Augustana Syn- nducts work."

Other Important Steps

new Youth Board was created by assembly. This board will be ged with the general supervision, otion, and correlation of the ac- es of youth, from the time of con- ation up to the age of thirty, to nd that youth may be kept faith- o Christ and His Church, and that nergies be enlisted in Christian ce.

e Commission on Liturgical The- and Practice informed the Synod reliminary steps to reach agree- t on a common service. The Com- ion was instructed to continue col- ration with other groups in an ef- to attain such an objective. There also discussion and approval of oratory meetings of Lutheran rep- ntatives to discuss the feasibility common hymnal.

resolution from the Synodical ncil proposing that the action taken he Synod twenty-five years ago in gnating the American Standard sion as its official version of the ptures be rescinded provoked a ly debate. No action was taken, it was finally agreed that a special mittee should study the problem report to next year's convention. y in the Augustana Synod are in or of returning to the King James le.

inancial responsibility for consci- ious objectors was assumed by nimous vote. This was surely a mentous decision and a vital one t demonstrated our sincerity in king the men who are led by con- nce and conviction to object to war word and deed. Thank God for this ision!

A Message from Niemoller

Second only to the ordination rite sixty-two candidates for the holy nistry was the memorable and mov- highlight of the Lutheran World tion service, when Presdent Bersell ncluded a gripping and soul-stirring dress by reading a message from stor Martin Niemoller. We quote e paragraph, a word to stab us ake:

"They (the German people) are lit- erally like sheep without a shepherd. In a status like this, any offer of love is turned to like a drowning man grasping at a straw. So far, because of non-fraternization, the German sees little hope in America. The Russians, however, whom the Germans expected to find cruel and hard, have shown just the opposite traits. Every act of love from the Russians means a plug for Communism. To be sure, the German people have heard about the awfulness of Communism, but acts of love at a time like this will convince them that everything they had heard about Communism previously was propaganda and lies."

God make us aware! May we move forward with Christ, constrained by His love, filled with His love, and as clear, clean channels for His overflowing love!

Lutheran Free Church

By H. C. Caspersen

The Annual Conference

THE Lutheran Free Church held its annual conference, June 6-10, at the Trinity Lutheran Church, Minneapolis, Augsburg College and Seminary and the Trinity congregation being joint hosts.

The conference commenced with a communion service on Wednesday evening, June 6, the sermon being preached by the Rev. P. Konsterlie, Menominee, Mich.

On account of the uncertainty about holding a conference this year, the gathering was not as large as usual. There were registered 115 ministers

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BY MARTIN ANDERSON, D.D.
Chicago, Illinois

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and 227 lay delegates, about one-half the usual number.

The president's message was a well written, comprehensive document. He referred to the chaotic and sad condition of the world after the mad cataclysm of an irrational war, and he laid stress on the necessity for the Christian Church to understand and heed the responsibilities now weighing upon it for the shaping of the postwar moral condition of the world.

He reminded us of the splendid results of the "Victory Drive" for the schools; it has now passed the halfway mark. The schools, as well as home and foreign missions, have enjoyed greater financial support than in any previous year. The other branches have likewise received handsome aid, such as the Luther League, the charitable institutions, and Lutheran World Action.

Burntvedt Is Re-elected

At the election this year, Dr. T. O. Burntvedt was re-elected as president to another term of three years. It is his fifth. A vice president is elected every year. The Rev. Clarence J. Carlsen of Minot, N. D., was re-elected. So was the secretary, the Rev. Sverre Torgerson of Morris, Minn. For ordinator, the Rev. J. M. Halvorson was elected. The Rev. Sverre Torgerson was elected full-time editor of the **Lutheran Messenger.** He has accepted and will take over in the fall.

It was decided to increase the Augsburg corporation from thirty to forty-five members and its board of trustees from five to nine.

The board of directors (or trustees) of the Board of Home Missions corporation was increased from six to nine, three of whom shall preferably be laymen.

Golden Jubilee in 1946

A committee was appointed to arrange an appropriate program for the celebration of the Fiftieth anniversary of the LFC next year.

The goal for an ingathering for current expenses at Augsburg was set at $50,000, and for Oak Grove Seminary at $10,000. For Lutheran World Action the goal was set at $30,000, home missions $35,000, and foreign missions $36,000. It was also decided to set aside the income from a property in Minot, N. D., donated by the late J. P. Halla, for the erection of a residence for the president of the Lutheran Free Church. It was also decided to establish a fund for procurement of a residence for the president of Augsburg College and Seminary.

The late Albert Wold of Minneapolis had willed $25,000 to Augsburg, a part of the interest on which is to be paid to the widow of the deceased during her life time, after which the entire sum will go to Augsburg.

Dr. Sletten Honored

Dr. O. H. Sletten, who resigned from St. Olaf congregation, Minneapolis, on account of illness, is recuperating and eventually will probably be able to take over the work of a smaller and less exacting charge. On Sunday, June 24, there was a festival at St. Olaf Church for Dr. and Mrs. Sletten in honor of their 43rd wedding anniversary, and as a farewell to them after thirty-five years of work in the congregation. About 500 persons attended and listened to a very fine program of greetings by pastors and the reading of messages from people who could not be present, including Dr. T. Burntvedt, Dr. J. A. Aasgaard, Dr. Kleven, Mayor H. Humphrey, Edith N. N. Ronning, and many others.

The Rev. Clarence J. Carlsen, vice president of the L. F. C., has been called as Dr. Sletten's successor and will assume his new duties this fall. Dr. Bernhard Christensen will fill the pulpit in St. Olaf during the vacancy.

Let Us Reason Together

By Rupert Schroeder

Every reader of the *Lutheran Outlook* will want to have a copy of this latest help in the field of adult evangelism! Placed on the market only recently, it has already enjoyed a wide and enthusiastic acceptance.

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ON THE RELIGIOUS HORIZON

urchmen Demand Jap Peace Terms

icize Strategy of Bombing Cities And Effect It Will Have on Future Peace

MEDIATE declaration of United ates aims in the Pacific and a def- on of the terms on which the war d be stopped was urged recently sixty religious and educational ers in New York City.

heir statement warned that al- gh Japan's defeat is now assured, rosecute the war until Japan is ut- y ruined "will drag tens, perhaps dreds of thousands, of our own to agonized death," and will un- mine Christian ideals of mercy and herhood and the moral basis of re peace.

further asserted that the "bomb- and burning of defenseless women children in the densely crowded es of Japan cannot be so 'effective' military terms as to justify itself in ns of humanity and the future ce of the world."

dding that "the 75,000,000 people of an cannot be annihilated by such olicy of destruction," the statement l that "even carried to its worst ex- ne it will leave a residue of many lions who must somehow be inte- ted into the structure and pattern peace."

Out of our deepest convictions," the ners declared, "rises the assurance t the Japanese are not all entirely l; that there are millions of men l women of good will in Japan, sled perhaps, but wanting the good for all; men and women who are necessary foundation stone in the ucture of world peace."

Another Group Protests

Another group of nine New York urchmen similarly expressed con- n over the "strategy of obliteration mbing," in the conduct of the war th Japan.

The churchmen called upon the Al- d Nations "to state clearly how they pose to let Japan live, what econ- ic freedom she would be allowed, d how she could be related to the e of Asia."

Admitting the "doleful necessity" of the bombing of strategic centers and objects, the group asserted that "no military strategist has given the nation proof of the 'military necessity' of unrestricted bombing; and no merely military strategy considers the effects of such a policy upon the future of our relations with a vanquished foe."

"We believe that it is morally wrong and politically dangerous," they said, "for any nation to ignore long-range considerations of policy by allowing military strategy alone to control its relations, even with enemy nations. We therefore call upon our fellow citizens particularly our fellow Christians, who share this conviction and the apprehensions which we have stated, to express them to the President."

Signers of the statement included three faculty members of Union Theological Seminary: Dr. Henry P. Van Dusen, president; Dr. Reinhold Niebuhr, professor of Applied Christianity; and Dr. John C. Bennett, professor of Christian Theology and Ethics.

Others were Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Henry Smith Leiper, secretary of the American Committee for the World Council of Churches; the Rt. Rev. Edward L. Parsons, retired Episcopal Bishop of California; Dr. F. Ernest Johnson, professor of Education at Columbia Teacher's College; Miss Rhoda E. McCulloch, editor of the YWCA's Women's Press; and Charles C. Burlingham, lawyer.

Missouri Lutherans To Erect Radio Station in Germany

Erection of a powerful radio station at the famous Wartburg Castle in Germany, where Martin Luther translated the Bible into the German language, is planned by the Lutheran Laymen's League of the Lutheran Synod of Missouri, Ohio and Other States, it has been announced in New York City. Programs would be broadcast to all parts of Europe.

The Laymen's League sponsors the Lutheran Hour, with Dr. Walter A. Maier of Concordia Theological Seminary as speaker. Now in its 12th year, the program uses fore than 600 station outlets in the U. S., Canada, South America, and 27 foreign countries.

Lutheran Unite in Buying Newark Memorial Hospital

Churches in Newark, N. J., representing six Lutheran bodies have acquired the Newark Memorial Hospital, consisting of a group of buildings valued at more than $1,000,000.

The institution will be operated by a joint Board of Directors from the former management and the representatives of the following Lutheran communions: United Lutheran Church, Missouri Synod, American Lutheran Church, Augustana Synod, United Danish Lutheran Church, Slovak Lutheran Church, and several independent congregations.

The Rev. Arthur Herbert, pastor of Holy Trinity Lutheran Church at East Orange, N. J., heads a tempory committee on reorganization.

Augsburg Pastors' Institute To Be Held in August

The Lutheran Pastors' Institute, which has carried on each summer for forty years, will be in session again this year at Augsburg Seminary. The dates are August 28 to 31.

Dr. E. H. Wahlstrom, professor of New Testament at Augustana Theological Seminary and acting dean, will be the guest lecturer. Topic of his lectures will be "The Life in Christ". Dr. Iver Iverson of Luther Seminary, St. Paul, Minn., and Dr. Carl Bartsch, pastor of Holy Trinity Congregation (U.L.C.), are among others who will present lectures.

Lutheran
PASTORS' INSTITUTE
Augsburg College and
Theological Seminary
Minneapolis, Minn.
August 28—31, 1945
Guest Lecturer:
Prof. E. H. Wahlstrom
(Augustana Theo. Sem.)
"The Life in Christ"

Public Poll Finds CO's Gain in Favor

Princeton Professor Says People Are Less Critical of Stand of Pacifists

PUBLIC approval of conscientious objectors has increased by 7.9 per cent over the past year it was reported by the Office of Public Opinion Research in Princeton, N. J.

Replying to the question, "In general, do you approve or disapprove of conscientious objectors?" 26 per cent of those sampled throughout the country said they approved, 65.1 per cent said they disapproved, and 8.9 per cent had no opinion.

In March of 1944, the same question yielded 18.1 per cent approval, 74.0 per cent disapproval, and 7.8 per cent no opinion. Both surveys were conducted under the supervision of Hadley J. Cantril, director of the Office of Public Opinion Research.

Proposed reforms to improve the lot of CO's were supported in the poll by majorities ranging from two to one to four to one, Dr. Cantril revealed. He said 75.3 per cent felt that CO's should be allowed overseas service, 67.1 per cent that they should receive dependency allotments, 60.8 per cent that they should be paid for their work, and 70.9 per cent that they should be used according to their individual skills and talents, rather than being given manual work in labor camps.

Results of the poll were termed "nothing short of remarkable" by Dr. Leo P. Crespi of Princeton University's Psychology Department who, though a non-pacifist, has long been interested in public reaction to CO's.

Dr. Crespi said his expectations were that "with the ongoing of the war with its pyramiding casualty lists and multiplying homefront frustrations, CO's would be the target of greater and greater disapproval."

"That precisely the opposite has occurred," he observed, "has implications whose significance cannot be denied."

Scottish Churchman Finds Christianity Among Germans

"Real Christianity is alive in Germany among the ordinary folk the Army left behind," Dr. John Baillie, professor of divinity at New College, Edinburgh University, declared at a dinner sponsored in New York City by the American Committee for the World Council of Churches.

Warning of the danger of "too rapid generalization," Dr. Baillie said it was "most important that we come to understand what the mind of the German people is."

A former moderator of the Church of Scotland, Dr. Baillie visited with British troops on the Continent for a month last March and April, and spent three days in Germany.

"I got the impression of a people as down and out as any people could be," he said. "All of them, without exception, spoke with the greatest bitterness of their Nazi leaders. The feeling was too genuine—it couldn't be acted."

He added that British Tommies entering Germany were surprised by the devoutness of the people, whom they thought had returned to paganism. Crowds flocked to churches for mass and services, he said, and there were many evidences of a strong household piety.

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Initiated in New York and Illinois Mark Start of Campaign

CENT moves to prevent use of blic schools for religious educa- hark the revival of a nation-wide ign by the Freethinkers of ica in opposition to what Joseph , president of the group, terms ious interference" in education overnment.

said in New York City that pro- lodged in Rochester, N. Y., and paign, Ill., were initiated by na- headquarters of the Freethink- nd that "I've got eight or ten cases lying on my desk on which an to start suit." States in which tests are contemplated, he said, le Arkansas, Kentucky, Louisi- and Washington.

Freethinkers, Mr. Lewis stated, been active for 15 years and in combatting use of public ls for religious education, the oachment" of these classes on c school time, and the transpor- of parochial school children in c school buses, and against other ties in which it is felt that re- interferes with free institutions. . Lewis said the group's program been held in abeyance during the years, but that plans were now made to intensify its efforts. t actions brought by the Free- ers are based on the argument provisions of the state or federal itutions were violated. He add- at the group had won "innumer- cases" in New York State.

orge D. Stoddard, commissioner lucation of New York State, ruled st religious instruction in public ls of several towns in Wayne ty after Arthur G. Cromwell, dent of the Rochester Society of thinkers, had protested the class-

Champaign, Ill., a similar pro- has been made by Mr. Cromwell's hter, Mrs. Vashti McCollum, phy- education instructor in the Uni- ity of Illinois.

rly this year, the American Civil rties Union reported that Maine's ney general had barred sectarian ious instruction in Maine public ols, as a result of protests to e State Commissioner of Educa-

similar protest was also made to Vermont Commissioner of Educa- but the Civil Liberties Union was rmed that the state authorities had no control over local school districts. The Union announced that it was considering court action to stop the practice in the belief that it violates the principle of separation of Church and State.

Episcopalians Score Mixed Marriages

Resolutions hitting strongly at mixed marriages were passed at the 44th annual convention of the Episcopal Diocese of Western Massachusetts. More than 200 clerical and lay delegates approved the recommendations.

The resolutions follow:

"We recommend that the clergy take pains to instruct both young people of high school age and couples contemplating a mixed marriage exactly what that step involves, particularly where any special pledges are likely to be demanded of the couple involved.

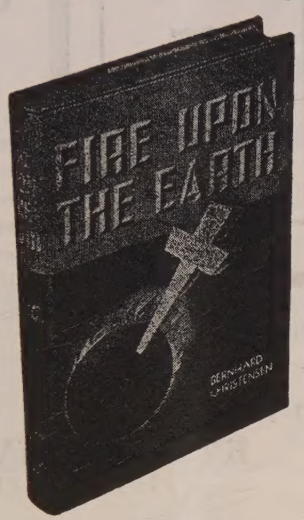
"We recommend that wherever possible mixed marriages be discouraged, especially where the ceremony is to be performed outside the Episcopal Church.

"We wish to state our conviction that our Church does not recommend the right of members to sign away their responsibility for the Christian nurture of children which may be born to them as result of a mixed marriage."

Fire Upon the Earth

by

Dr. Bernhard Christensen



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Presbyterians Seek Fund of $27,000,000

Record Sum Sought For War And Postwar Service of Church

A PLAN TO RAISE $27,000,000 for wartime service, postwar rehabilitation work, and pensions was approved by the 157th General Assembly of the Presbyterian Church in the USA, meeting in Minneapolis, Minn. The fund will be sought during a period of twenty-four to thirty months, beginning June 1.

Approval of the goal, largest amount ever sought by the Church, was considered the most important action that the assembly took.

Of the $27,000,000 sought, $23,320,000 was designated for five-year wartime, reconstruction, and relief needs of foreign missions, national missions, and educational institutions; for the Church's committee on camp and church activities, the American Bible Society, and for administration.

The balance of the fund—$3,680,000—is proposed for the Church's pension fund to prevent its future impairment due to changes in economic conditions and mortality expectations.

In addition, the Assembly authorized that approximately $300,000 be "inserted" in the regular benevolence budget each year for three years for the Board of Pensions.

The $27,000,000 fund will be in addition to the Church's annual benevolence budget, which for 1945-46 was approved at $10,537,240.

The plan adopted represented a compromise since the wartime service commission had asked for $24,750,000 for its work and the special committee on pensions had recommended a drive for $7,120,000 for the pensions fund, a total of $31,870,000.

At least two commissioners urged that the entire $31,870,000 fund be raised, declaring the Church should not be "timid" about asking for the full amount estimated to be needed.

The Church's General Council had suggested a fund of $26,000,000, but this proposal was amended to $27,000,000 and subsequently adopted.

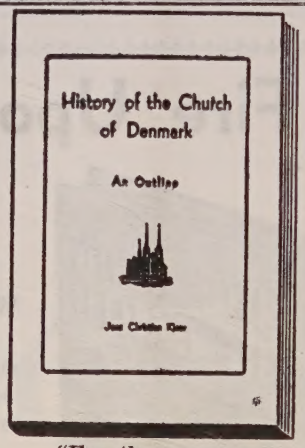
It was decided that at the end of three years the General Assembly would determine whether the balance of the fund recommended for pensions by the special pension committee ($2,540,000) should be raised in a campaign, or if annual payments are to be continued from the benevolence budget.

Lutheran Conference Would Repay Investors For Losses

Investors who lost money on securities issued by churches or church institutions during the depression should be reimbursed for such losses, the Illinois Conference of the Lutheran Augustana Synod, declared at its 93rd annual convention in Chicago.

The Conference, which owns or controls two hospitals and other charitable institutions, adopted a resolution which acknowledged its moral responsibility for the activities of all Augustana Lutheran instiutions and churches within its borders. It expressed the earnest hope "that as the financial resources make it possible, all such institutions and churches will make restitution to all former creditors who have sustained losses on their investments, as shall be determined by the boards."

It was voted to petition the Augustana Synod that the Conference be given right to nominate members to the board of directors of Augustana College, Rock Island, Ill. Similar action had previously been taken by the oIwa and Superior Conferences of the Synod. The petition was based on the fact that, while the institution is owned and controlled by the Synod, most of the financial support of the college department comes from the three central conferences.



AN OUTLINE

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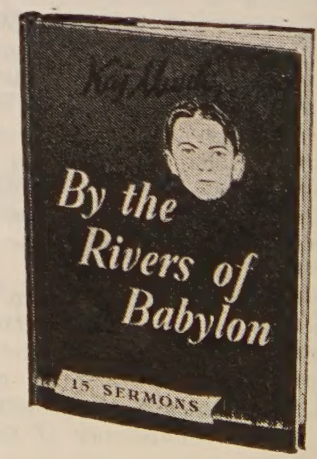
A review in the *Christian Century* states, "A small volume containing four of his (Kaj Munk's sermons was reviewed in these pages (March 8, 1944) under the heading, 'A Greater than Niemoeller.' The fifteen other sermons now issued by the same publisher and the same translator further justify that title—though his life is its real justification. These are remarkable sermons, great in everything that makes sermons great but especially great in the intensity of their religious feeling, in their expression of a faith at once profound and tolerant, and in the beautiful simplicity of their utterance."



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urch Leaders Tell Of Church Chaos

ianity, Communism Seeking To Gain Control of Youth Education

"resisting part" of the Church Germany has made "very thor- preparation for the part which it have to play in creating some out of the chaotic conditions of country," Dr. W. A. Visser 't of Geneva, Switzerland, secre- f the World Council of Churches, a large assembly of American men in New York City. Dr. Boegner, president of the French stant Federation, and the Rt. Rev. A. Bell, Bishop of Chichester, described conditions on the con-

aking at a special ecumenical e at the Cathedral of St. John ivine, Dr. Visser 't Hooft asserted 'the German Church itself is not ' but in many respects "more than before the war," and that g the last two years special com- ons have already been making ar plans for evangelism, educa- relief, and social work.

added that the needs of the Ger- Church "'are overwhelming," and 'helping Germany acquire a new tian literature is one of the most tant things the churches of this ry can do as a united project."

Moral Breakdown of Youth

scribing the complete moral down among youth as one of the ibly tragic" aspects of Europe's pletely uprooted society," the g churchman declared that "pract- y all the old approaches to re- is education are inadequate to ihilistic situation."

Visser 't Hoft called for a new pt of religious education, and that where churches and youth ments are "definitely evangelist- -minded" they are winning a arkable response." He added that was particularly true in the work ed on in prisoner-of-war camps he Continent.

e speaker said that the "cream of pe's youth, those who had con- ons and were willing to die for ," were active in the resistance ements against Nazism, but that t masses of young people were ide it, and these have "lost all e of orientation."

actically no youth are left in Ger- y, he said. Virtually all the young are in prison camps, "their lives emptied of almost every value." With the entire country Nazified, the only institution remaining he added, is the Church, Protestant and Roman Catholic.

In re-establishing religious education in Europe, Dr. Visser 't Hooft declared that the Churches can be counted on to "a far larger extent than before the war." He pointed out that many have become "fighting Churches," and that their militant stand against Nazism has "created a whole new zone of spiritual curiosity" that has gained them a new and respected place on the Continent.

Christianity Versus Communism

Criticising those who speak glibly of the re-education of Germany without being able to define what they mean, Dr. Visser 't Hooft stressed the need for "a definitely rooted education, a Christian education."

He added that in his opinion the only two systems of education in Germany would be Christian and Communist, and that there would be keen rivalry between them.

Dr. Boegner reported about 1,000,000 Protestants in France, six to seven million Catholics, and, according to Catholic figures of about three years

Chapel Vespers

By Chaplain Ernest A. Lack

(Lt. Col. U.S. Army)

"A nation at war should be a nation at prayer." That was the theme of a series of weekly devotionals from the chapels of Camp Wheeler, Georgia, sponsored by radio station WBML, Macon, Georgia. CHAPEL VESPERS presents a number of talks given by Chaplain Ernest A. Lack as a part of that series. These devotional talks are designed to meet the need for guidance in spiritual thinking during the days of stress and strain.

Life, rather than war and the things of war, is in the forefront in these messages. They fit the days of peace as well as the days of war. The illustrations and applications have, indeed, an appropriate timeliness, and many of the best lessons that come out of the war are pointed out and preserved for the reader. But the themes are timeless and the applications universal. The emphasis is upon human life with its very real needs and upon the resources of faith, courage, strength, and victory that are found in the gospel of Christ.

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ago, 30 million people without religious affiliations. He said that "a way must be found for reaching out to the millions of Frenchmen who are quite without the Christian faith."

Freedom Being Destroyed

Bishop Bell said that "not only material things and human life, but freedom itself is being destroyed" throughout the world. Adding that God comes "with a counter-offensive of His own, and the Church is the weapon which He uses," the Bishop declared the World Council of Churches was "the means by which we Christians of all denominations should unite with one another to make that weapon effective."

Arranged by the Protestant Council of New York, the service was sponsored by the American Committees for the World Council of Churches and the World's Student Christian Federation with the coperation of ten other church and related bodies.

Vandalism Brings Ruin To Louisville Church

Vandalism has been a problem of ever-increasing proportion in most major cities of the nation for the last few years. But a new height of wanton destructiveness was reached in Louisville, Ky., when marauders virtually wrecked the interior of West End Christian Church, leaving behind damage running into thousands of dollars.

Worshipers arriving at the building were greeted by overturned pews and furniture in the main auditorium. A gaping hole in the plaster filled the place where a picture of Christ formerly hung. The cross had been ripped from the walls and a partially-burned Christian flag lay on the altar.

The only untouched article in the auditorium was the American flag. A service flag bearing 28 stars had been jerked down.

"It must have taken a gang of hoodlums at least four hours to do all this damage." Police Chief A. L. Kimberling said.

In the organ loft investigators found pipes and stops had been yanked from their moorings and keys were ripped off. Throughout the building pianos were smashed and their felt hammers broken.

The kitchen of the church was littered with broken dishes. In a sink had been poured coffee and sugar which were soaked with water. Church records and files were strewn about the floors.

Dr. Oscar R. Keller, minister, sadly told his parishioners there would be no services. The congregation stood around in stunned little groups surveying the wanton desecration.

"It's like somebody had died," Dr. Keller said.

United Brethren To Merge With Evangelical Church

Overwhelming approval for Union of the Church of United Brethren in Christ and the Evangelical Church was voted by delegates to the 34th quadrennial conference of the U. B. denomination meeting in Westerville, O.

The vote was 272 to 2, and concurs in a similar vote taken three years ago by the general conference of the Evangelical Church. The proposed merger has been before the two Churches for twelve years and it will bring about a membership of 800,000 persons in the nation. Of these 470,000 are now listed by the United Brethren and the remaining 330,000 by the Evangelical Church. Actual union of t two groups will take about two yea

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Denver Religious Groups Oppose Conscription

Peacetime military conscription w oposed at a meeting of 200 represent tives of religious and educationa groups in Denver.

Chancellor Ben M. Cherrington the University of Denver declared th "if the U. S. Congress passes peac time military conscription now it w indicate to our neighbors we are n willing to give cooperation a trial."

Dean Paul Roberts of St. John Cathedral said: "People in Ameri are increasingly getting the feeling being pushed around. How can dem ocracy live in a system where com pulsion is increasing?"

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